



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

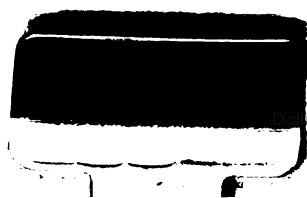
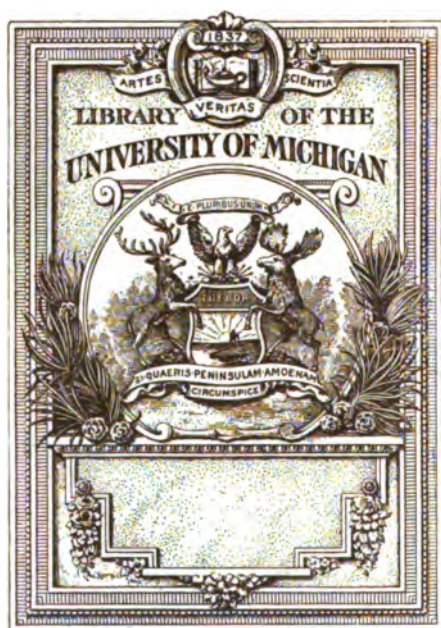
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

B 450880



BY
4070
W 5

207.73
A 42 I

17851

The Bulletin
of the
Western Theological
Seminary



Vol. VI

October, 1913

No. 47

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1822

The Faculty consists of eight professors and three instructors. A complete modern theological curriculum, with degrees granted leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degrees of M. A. and Ph.D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 25,000 volumes contains valuable collections of works in all departments of Theology; but is especially rich in Exegesis and Church History; the students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

Two post-graduate scholarships of \$500 each are annually awarded to members of the graduating class who have the highest rank and who have spent three years in the institution.

A gymnasium and grounds afford ample opportunity for recreation. A new dormitory, equipped with latest modern conveniences, was opened in September, 1912. All the buildings of the Seminary are located on West Park, one of the most beautiful residence districts of Greater Pittsburgh.

For further information, address:

Rev. James A. Nelson, Ph.D., D. D.

North Side, Pittsburgh, Pa.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published five times during the year: in January, February, April, July, and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

Christianizing Tendencies in Non-Christian Religions . . .	5
Edward Warren Capen, Ph. D.	
Is There an Art of Life?	37
Rev. Wm. F. Fleming.	
Literature	54
Alumniana	70

Communications for the Editor and all business matters should be addressed to
Rev. JAMES A. KELSO, Ph. D., D. D.,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.



**Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station), under the act of July 16, 1894.**

**PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1913**

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation.

THE REV. DAVID GREGG, D. D., LL. D.
President Emeritus and Lecturer Extraordinary

THE REV. MATTHEW BROWN RIDDLE, D. D., LL. D.
Professor of New Testament Criticism

THE REV. ROBERT CHRISTIE, D. D., LL. D.
Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology.

THE REV. DAVID E. CULLEY, Ph. D.
Assistant Professor of Hebrew and Acting Librarian.

THE REV. WILLIAM H. JEFFERS, D. D., LL. D.
Lecturer on Ecclesiastical History

PROF. GEORGE M. SLEETH.
Instructor in Elocution

MR. CHARLES N. BOYD.
Instructor in Music

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME VI.

OCTOBER, 1913

No. 51.

Christianizing Tendencies in Non-Christian Religions

EDWARD WARREN CAPEN, PH. D.

During the last five lectures we have been discussing the relation of Christian missions to social progress in mission lands and have seen how social institutions are changing under the influence of the West, religious and secular. Yet, after all, the work of Christian missions is religious. The missionary is more than a philanthropist, educator, reformer. He is engaged in teaching the religion of Christ and in persuading men to forsake their former religious allegiance and become the followers of the Saviour. He thus arrays against himself from the beginning the religious forces in mission lands. Much as the dissatisfied natives may welcome the good news, those who are heartily committed to the old views, and especially those who are financially interested in the maintenance of the old religion, see that this foreigner is en-

During the term of 1911-1912 Mr. Edward Warren Capen, Ph. D., Secretary of the Kennedy School of Missions, delivered a course of lectures on the L. H. Severance Foundation on the general theme: "Sociological Progress in Mission Lands". These lectures, six in number, are in press and will be published by Fleming H. Revell and Company. The author and publishers have kindly allowed us to print one lecture in the "Seminary Bulletin".

The Bulletin of the Western Theological Seminary

gaged in a work that means the overthrow of their old cherished beliefs or of their means of livelihood. What shall be the result of this impact?

In many a field Christianity has met animism and the lower forms of religious belief and has vanquished them completely. The old religion is gone, with its votaries. But now Christianity is facing the strong religions of the world, which claim the allegiance of millions, which have their sacred books and an elaborate philosophy and theology, and which are entrenched among peoples with a high degree of civilization. These are foemen worthy of the steel of the Christian warrior. Islam, Hinduism, Buddhism—these claim the devotion of considerably more than half a billion, and they are not yielding without a struggle. With the exception of Islam, these religions have not become greatly excited over the Christian propaganda, so far as its teaching of strange doctrines has been concerned. They have felt secure in their position and could afford, they fondly believed, to regard with more or less superciliousness the arrogant attacks by foreigners upon their very citadel. Of late years, however, they have come to recognize in these Christian workers formidable foes, who have brought from the West strange educational and industrial systems and radical political ideals, all of which have been steadily undermining their own defences. Hence, they are viewing with somewhat of alarm the outlook, and are attempting a new disposition of their forces against the invaders.

One of these old religions, Hinduism, is purely an ethnic religion, which, according to its tenets, can never cross the oceans and which has made no earnest attempt to extend its sway beyond the limits of the Indian peninsula and its adjacent islands. The other two are the great rivals of Christianity as a missionary religion.

Islam began in Arabia, spread westward through Africa, seized the shores of Europe, threatened to control

Christianizing Tendencies in Non-Christian Religions.

the continent, and was with difficulty dislodged from all but one corner. It then spread eastward to India and China, as well as to the islands to the south-east of Asia, and it is to-day advancing steadily but surely to the conquest of the Dark Continent.

Buddhism, which is older than its younger rivals, Christianity and Islam, began in India, left its impression upon modern Hinduism, and then won its way northward and eastward until its ideas have become dominant in the thoughts and lives of one-third of the human race.

Entrenched in the system of caste, Hinduism is expanding at the bottom by the absorption of aboriginal tribes, even if it is losing control of some at the top.

Yet, secure as these religions may appear to the outsider, they are nevertheless feeling the competition of Christianity. They are unwilling to confess themselves defeated. Rather would they resist the disintegrating tendencies, either by a greater insistence upon their central doctrines or by adaptations to meet the new conditions. Hinduism and Buddhism, in particular, are so flexible that they have little difficulty in even adopting Christian features in their attempt to drive back Christianity by meeting it on its own ground. Let us examine briefly the forces that are inevitably making for the disintegration of these religions, and then see how they are adding elements stolen bodily from Christianity.

These three great non-Christian religions were developed among peoples whose knowledge was limited and who had no conception of a physical universe governed by natural law. They took over into their thought and practices the beliefs and customs of that primitive animism which seems to have been almost if not quite universally prevalent in Africa, Asia, and the island world, and which has left its marks even upon the thinking of the most advanced peoples. Their ethical ideals reflect views regarding man and God which cannot produce a highly developed and progressive civilization in which the rights of

The Bulletin of the Western Theological Seminary

each individual are fully protected. Their cosmogony is crude and unscientific, and their mythology absurd and often unethical. Woman is given a position quite inferior to that of man. The goal of life is essentially selfish, and the spirit either fatalistic or pessimistic.

People with these views of God and the world have now been brought into contact with western-trained men, who have gained a scientific understanding of the world and an ability to use its natural forces. The resulting efficiency has forced the people of the Orient to respect the learning which has brought many of them under subjection to its possessors, and many of them have come to desire it for themselves. Hence the great development of education in these Eastern countries. But with the knowledge of nature derived from the study of Western science, their old cosmogony and mythology become in their eyes nothing more than superstition. They see the absurdity of their old religious beliefs, with the result that the students and educated classes tend to break with the the old religion and to become agnostics or atheists. To be sure, some persons, chiefly in India, seem to be able to hold their old beliefs with one half of their mind and accept the teachings of science with the other half; but this anomaly cannot long continue. Others in all countries, who are proud of their past, wish to readjust their old beliefs into harmony with the new light. Whichever is done, it means that, so far as these educated people are concerned and those whom they influence, the old religions will lose their hold unless they can be modified. Even among the common people, the introduction of new machinery and the working before their eyes of what appear to be marvels if not miracles, tend to shake their belief in the power of the spirits and demons. At the same time the new sanitary and medical measures for controlling disease break the sense of fear and thus weaken the hold of the gods through whose malignant power these calamities were supposed to come.

Christianizing Tendencies in Non-Christian Religions.

Again, with the introduction of the new industry and the new means of communication, as was shown in a previous lecture, the social organization changes, and this modifies the attitude of the people towards the religion which was the basis and sanction of the old order. Especially in India, where the caste organization is the church of the common people, the old restrictions tend to weaken, and this means the lessening of the hold of Hinduism. The new political ideals of these people and the old religious ideas do not harmonize, and that which is coming to be dearest to them, the political, tends to prevail.

We see instances of these tendencies all through Asia. The leaders of the New Turkey are nominally Moslems, but actually Islam has lost its hold over many of them. If they dared, they would declare themselves free from its restraints or even come out openly as agnostics or free thinkers. One of the sources of the strength of Mohammedanism has been its exclusiveness; but in Turkey, under the new regime, intercourse between Christian and Moslem is increasing to a remarkable degree. Added to this is the fact that Moslems are reading the Bible as never before. This means the beginning of disintegration.

In India, also, the same process is going on. A generation ago, few village Hindus could be found who failed to defend polytheism and idolatry as essentials of their faith. Now there is coming to be a universal assent to the unity of God, though in a pantheistic sense, and polytheism is explained away. Idolatry is declared to belong to a kindergarten stage of development and to be good only for the ignorant or for women and children. Even a prominent orthodox Hindu has been known to declare, "How can we be blind to the greatness, the unrivalled splendor of Jesus Christ? Behind the British Empire and all European powers lies a single great personality,—the greatest of all known to us,—of Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to

The Bulletin of the Western Theological Seminary

revivify religion in India. We owe everything, even this deep yearning towards our ancient Hinduism, to Christianity". Not a few believe that the tenth, that is, the coming, incarnation of Vishnu refers to Christ. A Hindu Saivite priest told an American missionary that he proposed to place in his temple an image of Christ, as they had placed there one of Vishnu! When Hindu leaders begin to take such an attitude toward Christ, it means that their loyalty to their former beliefs is changing. They are admitting into their religious thinking elements that will profoundly modify their former position. A similar process is found elsewhere, and it may be said that in general these ancient faiths are gradually losing vitality and undergoing a process of disintegration, except as they are trying to meet the competition of Christianity by adopting Christian elements.

It is a matter of common knowledge that Islam has been modified in those regions where it has come into close touch with Christianity and that one must go into isolated regions to see it at its worst. The Mohammedanism of India is very different from that of Turkestan, for instance, and that of Constantinople from that of Kurdistan. Further than this, there have arisen in India certain leaders and sects which have attempted to westernize Islam and interpret it into harmony with present social and ethical ideals. While the religion of the great prophet has been divided into many schools and has had its reforming movements, yet there has been a point beyond which it could not seem to get. Grant that the religious system and the political system were alike founded by Mohommed, and that the records were literally and eternally inspired; admit, also, the fatalistic spirit that has characterized that religion, and one can see that without the introduction of new principles of interpretation or of new factors, the social system of Islam becomes stationary.

Twenty years and more ago reform movements began in India among the leaders of the 60,000,000 Moslems



Christianizing Tendencies in Non-Christian Religions.

there. These have in themselves the promise of profound changes.

The leader in one line of work was Sir Sayed Ahmed Khan of Aligarh, who was born in 1817 of a pure-blooded family of lineal descendants of Mohammed. He entered the civil service in 1838 and served England well at the time of the Mutiny. He visited England in 1869-70, where he was presented to the Queen and Prince of Wales, and made a careful study of English life. On his return to India, he came to realize that, although the Moslems had conquered and for centuries had ruled India, yet since the passing of their political power they had not maintained their position. He saw that they had been overtaken and passed by the Hindus in education, wealth, and influence. He therefore preached the gospel of self-help and tried to arouse the Moslems to remedy their condition by education. We have already mentioned the chief result of his efforts, namely, the opening in Aligarh, in 1878, of the Anglo-Mohammedan College. The College has had a useful career, having furnished, during the years 1898-1902, 116 out of the 478 Moslem graduates in India. It is now developing into a university. One object of the college, it has been declared, is the training of a new type of *mulla*. Its principals have been able English educators and they have impressed upon the institution some of the spirit of the English public school and university. At the same time, it must be added that the atmosphere of the College is rather secular. Eight years after the founding of the college, Sir Sayed Ahmed initiated the Annual Educational Conference for Mohammedans, which has led the progressive reformers among the Moslems.

One of the leaders in the later movements has been the Agha Khan, the leader of the Bora community of Bombay, a wealthy mercantile tribe. He has denounced the seclusion of women as a barrier to the progress of the whole community, has combatted the fatalistic spirit, and has opposed the formalism which supports in idleness fak-

irs and keepers of spurious Moslem shrines. Quite a controversy has proceeded as to the seclusion of women and polygamy. Polygamy has been defended by *mulvis* of the old school with the crudest and coarsest arguments, while the reformers have vindicated the rights of women in a modern and almost Christian spirit. Progressive Moslems have broken through custom and gone about with their wives and daughters unveiled; and this usually means in European dress. Even in matters of social intercourse, in which the Moslems followed Hindu customs, the progressive section has broken over the barriers. One of the latest outgrowths of this Educational Conference has been the starting of a training school for female teachers, something hitherto unheard of in Islam.

Sir Sayed Ahmed was not sufficiently educated to take the lead in reconciling modern thought and the religion of Islam. To be sure, he was to a certain extent a rationalist. Thus, he put forth a modified theory of inspiration, declaring that not every part of the sacred book is equally inspired, and that we may acknowledge in it a human element. He regarded conscience as a condition of man's character, which results from training and reflection. It may rightly be called his true guide. Still, it is liable to mutability and needs to be corrected from time to time by historic prophets. The principles of these prophets must be themselves tested by comparison with the laws of nature. This was as far as he went. Others, however, have attempted a more thorough westernized interpretation of Islam.

About twenty years ago two Moslem thinkers announced themselves as Moslem rationalists, and declared that all articles of faith should be tested by reason. Acting upon this principle, they denied the existence of the Koran before creation. They asserted that man creates his own acts, that the ethical nature of acts may be ascertained by reason, and that the future of a man depends, not upon a profession of faith, but upon his past conduct.

Christianizing Tendencies in Non-Christian Religions.

They accepted the Koran, but regarded the Shariat, the reported sayings and interpretations of Mohammed, as merely common law, designed to meet specific needs and not irrevocable. The spirit and not the letter of the Koran, they held, should be regarded, while the civil precepts were merely temporary in their nature. By declaring that even the Koran should be rationally interpreted, they believed that Islam could keep pace with the most rapidly developing civilizations. They also opposed Mohammedan ethics. Polygamy and slavery they denounced, even declaring that neither could be supported by the example and teaching of Mohammed. In the matter of easy divorce, they declared:—"As usual, the Fathers of the Church have taken up the temporary permission as a positive rule and ignored the principles of humanity, justice, and equity inculcated by the Master." When one has rejected the civil institutions of the Shariat and held that the moral teachings are temporary measures, not positive injunctions, it is hard to see how much is left, and yet this is what these men attempted in their effort to harmonize Islam and modern ethics. They would have agreed with an official of Hyderabad who publicly declared: "To me it seems that as a nation and a religion we are dying out; our day is past and we have little hope of the future. Unless a miracle of reform occurs, we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God's sake, let the reform take place before it is too late".

Other reformers have attempted a middle way between such extremes and the impossible old standards. One of these was Mirza Ghulam Ahmed of Qadian in the Punjab. He was disquieted by the inroads of Christianity upon the Moslems of the central Punjab, and announced himself as a prophet to prepare the way for the return of Jesus and the judgment day. He rejected the doctrine of the *jihad* or holy war against pagans, which, he declared, is not permissible under present circumstances.

The Bulletin of the Western Theological Seminary.

Slavery, likewise, he denounced, claiming that the Koran intended it to be abolished gradually. He declared the veiling of women, divorce, and polygamy to be merely permissible, in order to prevent worse evils; but he availed himself to the full of the permission regarding polygamy. His movement, which gained thousands of adherents, was bitterly anti-Christian and anti-Hindu. After his death in 1908 from cholera, though he had promised his followers immunity from pestilence, the sect declined.

Lucknow and Lahore are the headquarters of societies which seek to promote Moslem education on a modern basis, but with less departure from Moslem orthodoxy than Sir Sayed Ahmed's school. The former has branches in Madras and elsewhere. According to its claims, the features of Christian civilization that are attracting Moslems towards Christianity have no connection with the Christian religion.

The orthodox Moslem theory was that the Koran, as a sacred and inspired book, could not be translated. In India, a concession had been made to the rights of those who knew only the vernacular, and a bald translation produced in Urdu, the language which the Moslems made the *lingua franca* of India. More recently, however, idiomatic translations have been produced, one of them by a well-known novelist. The use of fiction for teaching religious and social ideas has been adopted, while monthly and weekly periodicals and newspapers have been started. The Mohammedan Tract and Book Depot in Lahore is issuing works in English which defend Islam and try to reconcile its teachings and its history with modern views.

Other reformers have declared that the village *mullas* are degraded, that there are in consequence abuses of marriage rites, and that the Moslems should institute a reformation similar to that in Europe in the sixteenth century.

It cannot be asserted that these movements have yet taken much hold on the Moslem community in India, but

Christianizing Tendencies in Non-Christian Religions.

they are indications of the way in which those who have received a western education are seeking to reconcile their new scientific and social views with loyalty to their religion, and thus to check the movements which are leading Moslems to abandon the ancestral faith.

There is also a reform party in Egypt, which denounces certain features of Islam with a vigor that would not be tolerated in a Christian.

When we pass from Islam to Hinduism, we discover that the reform movements among the Hindus have gained a greater following, though even here the more progressive movements are either stationary or retrogressive, and the growing ones are those with reactionary tendencies.

In the last lecture we described some of the ethical reforms in India that have curtailed a few of the worst excesses adhering to Hinduism, and at the opening of this lecture we saw that the general attitude toward some of the tenets of Hinduism has been modified. Our immediate task is to discuss the reforming Hindu sects, the Brahma-Samaj and the Arya-Samaj.

The movement known as the Brahma-Samaj has, during its existence of a century, gone through many vicissitudes under four great leaders, Raja Ram Mohan Roy, Debendra Nath Tagore, Keshub Chunder Sen, and Protap Chandra Mazumdar.

The first of these was a Brahmin who was born near Calcutta about the time of the opening of the Revolutionary War in America. As we were closing our second war with Great Britain, he went to Calcutta to fight against the evil social conditions then prevailing, namely, immorality, caste, *sati*, infanticide, and the position of women. He advocated the unity of God, learned Greek and Hebrew in order to study the Bible in the originals, and later declared, "I have found the doctrines of Christ more conducive to moral principles and better adapted for the use of rational beings than any other which has come to my knowledge". He assisted Carey and his associates at Ser-

The Bulletin of the Western Theological Seminary.

ampore in the translation of the Scriptures; at times he attended Christian worship; he secured for Dr. Duff the house in which he opened the Scottish Missionary Institution; and he recommended that the day's work be begun with the Lord's Prayer.

Just before 1830, he and his friends began to meet every Saturday evening for public worship and united prayer, the first time that this had ever been done by Hindus. In 1830, the first theistic church was opened in Calcutta. It was called the Society of Believers in Brahma (neuter), the one self-existent God of Hinduism. No image, statue, or picture was to be admitted to the building, no sacrifices were to be offered, and nothing that was recognized by others as an object of worship was to be spoken of with contempt. Every sermon was to promote piety, morality, charity, benevolence, virtue, and union between men of all religious creeds, or to assist in the contemplation of the author and preserver of the universe. Raja Ram Mohan Roy believed in the unity and personality of God and in the individual immortality of the soul. He called Christ Redeemer, Mediator, and Intercessor. On the other hand, he rejected the Christian doctrines of the trinity and the atonement, the day of judgment, and miracles, as well as the Hindu belief in transmigration. He was also prominent in social reform and he rendered one of his greatest social services in England, where he died in 1833. That service, as already described, was leadership in the agitation which prevented the British government from annulling the order of 1829 against *sati*. Though he broke the rules of caste, he never did this openly, lest he forfeit his property. Yet, in spite of this moral weakness, he was a spiritually earnest man and very nearly a Christian.

The next leader in this theistic movement was Debendra Nath Tagore. After several years spent in satisfying his sensuous and sensual desires, he had a wonderful spiritual experience in which he says, "The world lost its attractions and God became my only comfort and delight in this world of sorrow and sin". Since the death in 1833 of its founder, the

Christianizing Tendencies in Non-Christian Religions.

Samaj had become little more than a platform for discussion. The new leader joined the society in 1842 at the age of twenty-eight and revived it. The principal duties he taught were the worship through love and good deeds of the one God, the avoidance of the worship of any created object, the abstention from vicious deeds, and, in the case of falling into vice, added caution to prevent a recurrence of the sin. He sought his moral precepts, not in the New Testament, but in the Upanishads, the second division of the Vedas, which contain the beginnings of Hindu philosophy. His sense of sin was weak. To him sinfulness and carnality were the private concerns of individual men and ought to be conquered by resolute determination. Yet his writings and teachings breathed a spirit very different from that of orthodox Hinduism. As an example, take this prayer, with which he concluded one of his sermons:—

“O Thou supreme Soul, as Thou hast made us independent, do not leave us alone—our entire dependence is upon Thee. Thou art our help and wealth; Thou art our Father and Friend; we take shelter in Thee; do Thou show us Thy beautiful and complacent face. Purify me with Thy love and so strengthen my will that I may be able to perform Thy good works for my whole life”. He gave a printing press to the Samaj, and established a monthly journal, which did much to give strength and beauty to the Bengali language.

About 1850 the first schism occurred in the body. This was due to the withdrawal of a section that held the greater part of the Vedas to be polytheistic, and claimed nature and intuition as the basis of faith. Between 1847 and 1858 branches were started in different parts of India, especially in Bengal, and the progress was rapid because of the spread of English education and the work of Christian missionaries.

The creed of the Brahmos was formulated as containing fourteen articles:—

I. As the basis of religious faith, the book of nature and intuition.

The Bulletin of the Western Theological Seminary.

2. The acceptance of any religious truth contained in any book.

3. The progressiveness of the religious condition of man.

4. The fundamental doctrines of every true religion the same.

5. The existence of one supreme, personal, moral, and intelligent God, who is alone to be worshipped, and the rejection of all incarnations.

6. The immortality and progressive state of the soul, and a state of conscious existence succeeding life in this world, and supplementary to it in the matter of the universal moral government.

7. Repentance, the only way to salvation and to reconciliation to the offended but loving Father.

8. Belief in the efficacy of prayer for *spiritual* welfare.

9. The providential care of the divine Father.

10. Love toward Him and the performance of the works that He loves as constituting worship.

11. The necessity of public worship, but communion not dependent upon it.

12. Rejection of pilgrimages and the belief that holiness can be secured only by elevating and purifying the mind.

13. Rejection of faith in rites, ceremonies, and penances. Moral righteousness, the gaining of wisdom, divine contemplation, charity, and the cultivation of devotional feelings are their rites and ceremonies.

14. Theoretically, no distinction of caste between those who are children of God, and therefore, brothers and sisters to one another.

The third theistic leader was Keshub Chunder Sen, whose life, written by his disciple Mazumdar, was the first true biography ever written by a Hindu. He was a native of Calcutta, and early gave promise of the future, being marked by so bright a mind that he was regarded by all as a prodigy. In this judgment he heartily concurred. As a youth he was not religious, but he had great purity of moral

Christianizing Tendencies in Non-Christian Religions.

nature. He became intimate with three missionaries, one of whom was a Unitarian. He started classes for the benefit of his companions, in which Shakespeare was studied and acted. He was an omnivorous reader and spent his days in the Calcutta Public Library, reading poetry and especially the history of philosophy. He had become a member of the Brahma-Samaj in 1857. Three years later he began to publish tracts. He deprecated the willingness of the educated classes to talk reform, but their unwillingness to carry out reforms, and he attributed it to a lack of an active religious principle. A godless education, he held, should be opposed.

In 1862, he became the minister of one branch of the Brahma-Samaja and soon after issued an appeal to Young India, in which he took the position that the fundamental evil of Indian society was idolatry, followed by caste, marriage customs, and the zenana system. "Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition." "If you wish to regenerate this country, make religion the basis of all your reform movements." In 1866 he electrified missionary circles by an address entitled, "Jesus Christ, Europe and Asia," in which he glorified Jesus. "Was He not above ordinary humanity? Blessed Jesus, immortal Child of God;" but five years later he held that all great men are god-men, divine incarnations. The Scriptures of the Samaj were a compilation from the sacred books of the Christian, Moslem, Parsee, and Hindu. Their tenets were: "(1) The wide universe is the temple of God; (2) Wisdom is the pure land of pilgrimage; (3) Truth is the everlasting scripture; (4) Faith is the root of all religion; (5) Love is the true spiritual culture; (6) The destruction of selfishness is the true asceticism."

Keshub Chunder Sen was also a social reformer. In fact, the radical character of his programme led to a rupture in 1865. The older leaders were so opposed to his positions that in 1866 he withdrew to form a new branch known as the Brahma-Samaj of India, with God as the head and Keshub

The Bulletin of the Western Theological Seminary

as the secretary. The more conservative members called themselves the Adi (original) Samaj, and declared their aim to be the fulfilling rather than the abrogating of the old religion. The vitality of the movement had left it, and the Adi-Samaj became hardly distinguishable from orthodox Hinduism, while Debendra Nath Tagore escaped his difficulties by becoming an ascetic. The new body made rapid progress until 1878. As a part of his social work, Keshub Chunder Sen was active in securing the passage of the law, mentioned in an earlier lecture, that authorized inter-caste marriages between the Brahmos, and raised the minimum ages to eighteen and fourteen.

About this time, his followers began to abase themselves before him and sing praises in his honor as an abode of God. He refused to stop them. His head was evidently turned, and after 1878, when his daughter was married before the age of fourteen and he claimed that in this he but followed the will of God, his course was rather downward, until he died in 1884. As a result of the controversy over this marriage question, another secession occurred, and the seceders, who called themselves the Sadharana (Universal) Brahma-Samaj, became the most popular and progressive section of the movement and are to-day conspicuous in the cause of literary culture, social reform, and female education.

These movements, which were profoundly influenced by Christianity, had in them promise; but because of their break with Hinduism and the lack of a real vital religious principle, they have become little more than another caste. Their numbers hardly exceed four thousand, mostly found in Calcutta and its neighborhood. Yet they have had an influence upon social reform and are significant of the leaven of Christianity within Hinduism.

The other great movement within Hinduism, the Arya-Samaj, is nationalistic and anti-Christian in its spirit, and has been called into being by those who would throw off the excrescences of Hinduism, return to the purity of the primitive faith, and upon this as a basis reconstruct Hindu thought and

Christianizing Tendencies in Non-Christian Religions.

organization. They would combine western political and social ideals with Indian religious thought. This revival has been assisted by the study of Sanscrit, which the British introduced through the universities, and by the application of scientific methods for sifting the old and pure from the new and impure.

The founder of this sect, which has some 100,000 members and is growing in these days of anti-foreign feeling, was a Guzerati Brahman, Dayanandi Saraswati. He early became dissatisfied with idolatry and began to study the Vedic philosophy in the hope of solving the problem of the Buddha, namely, how to alleviate human misery and attain final liberation.

About 1866, when he was about forty years old, he first saw the Bible and about the same time the Rig Veda. The former he assailed, while the latter he extolled. He accepted the four Vedas, but rejected all the later sacred writings.

The principal beliefs of this reformer were:—

1. The Vedas are eternal. The present edition was taught by God to the first four men created.

2. God is one. He opposed an Indian theism to a foreign theism.

3. Souls are eternal. Whatever now exists has always existed and will always exist. A belief in transmigration necessarily follows this.

4. There can be no sacrifice for sin.

In these four truths he brushed away the idolatry of Hinduism and much of its superstition. The remaining truths concerned social conditions.

5. He rejected caste. One may eat food from any hand save that of a Christian or Moslem.

6. He denounced child marriage, but rejected second marriages, save temporary ones by which a widow who so desired might secure children. Children were to be taken from their parents after they were five years old, put into

The Bulletin of the Western Theological Seminary

schools eight miles from any village, with the sexes strictly separated, and taught by teachers of the same sex.

The object of the Samaj was declared to be to benefit the world by improving its physical, social, intellectual, and moral conditions. Of late years this movement has rather compromised on the subject of caste and thus has secured a larger following.

Dayanandi Saraswati read into the Vedas all he wished of his own beliefs and of western scientific discoveries. Thus, he explained the Vedic sacrificial cult as "the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of chemistry, physics, and the arts of peace; the instruction of the people, the purification of the air, the nourishment of vegetables by the employment of the principles of meteorology." One can imagine the amazement of his first four men when informed that their writings meant all that. He also found in the Vedas the steam engine,—the white horse cannot possibly mean anything else,—railways, steamers, guns, balloons, and the like; and had he lived until our day he would not have failed to include the aeroplane. With equal convincingness, he argued against the use of animal food, because, in the lifetime of a cow and her descendants, the milk would give enough food for one day for 410,440. Hence, in the interests of economy, it is wrong to kill a cow and eat the meat.

We smile at these evidences of exuberant imagination, but the spirit of the movement appeals to the present social reformers in India. It is believed that many of the members have been active among those agitators against British rule who have used bombs to voice their protests. In 1898 the Arya-Samaj began to carry out the old Vedic system of education, as suggested by their founder. At an early age the child is entrusted to his *guru* or spiritual teacher, who becomes to him more than a parent. For sixteen years the child is under instruction, practically cut off from the outer world, and is then to be sent forth as a missionary to propagate the Aryan doctrines throughout India.

Christianizing Tendencies in Non-Christian Religions.

The ten articles of the creed of the Arya-Samaj have been summarized as follows:

1. The source of all true knowledge is God.
2. God is "all truth, all knowledge, all bliss, boundless, almighty, just, merciful, unbegotten, without beginning, incomparable, the support and Lord of all, all-pervading, omniscient, imperishable, immortal, eternal, holy, and the cause of the universe; worship is due to him alone.
3. The medium of true knowledge is the Vedas.
- 4 and 5. The truth is to be accepted and to become the guiding principle.
6. The object of the Samaj is to benefit the world by improving its physical, social, intellectual, and moral conditions.
7. Love and justice are the right guides of conduct.
8. Knowledge must be spread.
9. The good of others must be sought.
10. In general interests members must subordinate themselves to the good of others; in personal interests they should retain independence.

Article 6 comprehends a wide programme of reform and includes abstinence from spirituous liquors and animal food, physical cleanliness and exercise, marriage reform, the promotion of female education, the abolition of caste and idolatry.

Parallel to these movements, which show the marks of contact with Christian thought, must be mentioned in passing the revival in India, under the influence of nationalism, of the worship of the old gods. The worship of the bloody goddess Kali, the cult of Shivaji Maharaj, a Maratha chieftain who humbled the alien conquerors of Hindustan, and the exaltation of the elephant-headed god of learning, Ganesh. These are being revived and some of the extreme nationalists are even glorifying polytheism and the old social institutions which

The Bulletin of the Western Theological Seminary

have been the cause of so many of India's sorrows. The battle is joined between the old Hinduism, the new reactionary Hinduism, the westernized Hinduism, the agnosticism and nationalism of the student classes, and the forces of Christianity. What battles are yet to be fought, who but God can know? But what the ultimate outcome will be, we cannot doubt.

The last of the great religions, whose modifications under Christian influences we must mention briefly, is Buddhism. The Buddhists, both in Ceylon and in Japan, have felt the competition of Christianity. Here they have been aroused to a new activity and have sought to embody in Buddhism certain Christian elements. In the other Buddhist countries, religion seems inactive and unable to resist the disintegrating forces there at work.

In Ceylon, the propagation of a revived and aggressive Buddhism is making rapid progress. In this the Buddhists are assisted by certain European converts to the religion founded by Gautama, who are standing evidence to the Buddhists of the superiority of Buddhism to Christianity. One of the methods used in this work is education. In Colombo, they have a strong school of high grade. Throughout the island, with the development of compulsory education, the Buddhists have seen their chance to open schools, claim the government grant, and thus secure the control of the education of thousands of boys and girls. Not only in methods but in doctrines they are imitating the Christian forces. For instance, the Buddhists speak of the incarnation of Buddha, and even of his immaculate conception. They comfort the dying by saying that when they have crossed the river of death the Lord Buddha will receive them to his arms. What would Gautama, who denied the personality of God and the existence of soul, have said to such amazing heresy, and that, too, among those who regard him as God? It testifies to the demand of the soul for those religious elements which Buddhism and the other ethnic religions have denied but which Christianity offers.

In Japan the revival of Buddhism is most interesting.

Christianizing Tendencies in Non-Christian Religions.

During the days of feudal Japan, Buddhism, in its Japanese form, was practically the state religion, and its priests were possessed of honors and titles. These latter were done away with at the Restoration. Buddhism then began to feel the competition both of Shintoism, which sought to become the state religion, and of Christianity. The latter's representatives very quickly attracted the attention of the samurai, who had recently been deprived by the change in government of their former position and duties. Professor Takakusu declares: "The characteristically broad-minded nature of the Japanese, the new knowledge brought back by the priests who went to Europe and America, and the methods and attitude taken by the Christians in their missionary work, gave the Buddhists new incentives for the improvement of their organization, doctrines, and philanthropic work". A Buddhist priest who had invited Dr. De Forest to speak in the temple on religion, told him that he was hoping to visit the United States and England to thank them for the political and civil blessings which had come from them, and for sending the Christian religion, which had revealed their faults and forced them to reform their lives. This priest spoke the truth. Baron Kato, who himself believes religion to be a superstition useful only for the lower orders of mind, delivered an address some years ago on Buddhist reformation. He declared: "The men who have the doctrines in charge are indeed so corrupt that they themselves have need of reformation. They are absolutely unable to save the masses, and, moreover, are a peril to society. . . . They stand for the salvation of the people. . . . Yet they actually use the people in carrying on their evil lives. . . . There is not one priest that devotes himself to saving the masses. They are all corrupt". While this was an exaggeration, the Japanese themselves admit that the Buddhist priesthood was rotten to the core, and that men who had taken the vows of celibacy were themselves patrons of brothels. This is now changing and Buddhism is springing into new life.

Buddhism has been one of the three missionary religions,

The Bulletin of the Western Theological Seminary

and the revived Buddhism of Japan has learned that in missions is one secret of prosperity. It is, therefore, sending missionaries to China, to Korea, to Siberia, to the Malay Peninsula, to various Oriental ports, to Hawaii and the Pacific Coast States of the United States, and even into Thibet.

The Buddhists in Japan have adopted some of the methods of Christianity. They have stated times for preaching, and these on Sunday. They have pastoral visitation, street preaching, Buddhist Sunday Schools, Young Men's Buddhist Associations, and other organizations for women and children. They have Buddhist chaplains who work in prisons after the best western methods. They hold services in factories, in the army, and among the poor. They maintain orphan asylums, schools for the deaf and dumb, and charity hospitals. They aid prisoners and have started free lodging houses. Temperance and other lines of reformatory work fall within their programme. They observe the birthday of Shaka, the Japanese name of Gautama, the Buddha, much as Christians do Christmas.

The Buddhists are also developing education. As Professor Takakusu puts it: "Another evidence of the Christian influence upon Buddhism is shown in the establishment of sectarian schools of various kinds, and especially in an eagerness to start schools for girls and women". These Buddhist schools teach science and philosophy, as well as their own doctrines. The students are beginning to handle Buddhism historically, to submit it to free and open discussion, and a certain body of young Buddhists even consider this to be the only way to reach truth. Comparative religion is included in the curriculum. Christian teachers are employed and the Bible is actually used as a text book. The Buddhists are also using the press with vigor, and it is claimed that half the magazines published in Japan to-day are Buddhist in tone. If so, it must be that of the neo-Buddhism, for the ethical tone of all the literature of the Empire today is declared to be Christian. The educated Buddhist entirely rejects the doctrine of transmigration, which puts him on a level with a snake, a bird, or

Christianizing Tendencies in Non-Christian Religions.

a beast, and has substituted the doctrine of heredity.

No one who has visited the new Japanese temples can fail to be impressed with their beauty and good taste, and with the absolute lack of anything that offends. There is a new temple of this sort in Seoul, Korea, which we visited in December, 1908. It reminded one of an artistic Roman Catholic church. In the new Buddhism the Goddess of Mercy takes the place of the other deities which have been adopted into Buddhism, and in this temple she is represented in much the same position as a statue of the Virgin Mary, with a halo over her head. The air of the place was reverential and one instinctively felt almost like worshipping in such a house.

This is characteristic of the new Buddhism. Buddhism has seen the need in Japan of a religion which can solve the moral and social problems of the people. It has recognized in Christianity a force that is efficient in meeting these needs, and which has succeeded in winning the support of thousands of those who were formerly Buddhists. It has thought that by adopting its methods and some of its doctrines it could overcome this new competition and reinstate itself as the dominant religion of the Empire. Little does it realize the real source of power in Christianity. A prominent missionary in Japan reported recently that the Buddhists, realizing that their new methods are only partially successful, are now seeking to discover the source of power in Christianity, in order that this, too, may be adopted. If they discover it, we can assure them, it will mean the forsaking of Buddhism and the acceptance of Christ. Yet this movement in the Buddhism of Japan both bears a strong testimony to the value and power of Christianity in that Empire and gives promise of better things in the ethical life of that people.

When all due allowance has been made for these changes in the other great religions, it yet remains true that they are powerless to meet the needs of the awakening East. A sense of their inadequacy is dimly perceived by the leaders of Japan who see that unless that country can secure a religion which is able to grapple with and to solve the moral problems which are

The Bulletin of the Western Theological Seminary.

now distressing them, the future of the country is doomed. The earnest, almost frantic, efforts recently made to re-establish Shintoism as the state religion testify to this fact. The moral condition is so far from what it should be, the old sanctions are so fast being removed, and the students' agnosticism is so patently unable to make them what Japan needs, sane moral leaders, that statesmen are turning to Shintoism, the religion that embodies the highest of all virtues to the Japanese, patriotism, to save them from the dreaded approach of socialism and anarchism. Many of them fear Christianity because it is from the Christian West that the radical social theories came which were embodied in the recent plot against the life of the late Emperor. Those who do not fear Christianity doubt its efficacy, for they know that in the West, where Christianity has had its home for centuries, the social and even the moral conditions are perhaps worse in some respects than those in Japan.

Likewise, the leaders of Indian thought see that a revival of religion must come, if their plans for a self-governing India are to be realized, and to this end they are reviving some of the less attractive cults of that congeries of rites which is comprehended under the single term, Hinduism.

Why, then, can we say that in Christianity and in Christianity alone these great countries must find their religion? The points to be mentioned are not new; they are old ones with which all are familiar but which cannot too often be emphasized.

1. The Christians' Father-God is the only god who can fully meet the social and religious needs of humanity. A far-off, cold, impersonal deity cannot satisfy the human heart. Note the way in which the Moslem tends to exalt Mohammed to the position of a mediator or even a deity, or gives allegiance to other incarnations or manifestations of the divine. Note how the Buddhist turns to the Buddha or to the Goddess of Mercy for one to whom he can pray and from whom he can expect the blessings he craves. Hinduism cares little for the great unifying, impersonal neuter Brahma, and gives itself up

Christianizing Tendencies in Non-Christian Religions.

to the worship of inferior deities like themselves. And what a conglomeration of deities these people have conjured up, creatures of lust and of passion, monsters of cruelty; or spineless deities who are willing to forgive without repentance, and who are too kind-hearted to punish! These deities are vanishing in the light of science, which takes away the philosophical basis upon which they rest. Yet, unless something else can be found to which the feelings of men can go out in passionate devotion, science or no science, the human heart will go back to these old gods, with their immoral characters, or else will take refuge in blank atheism. Both phenomena are visible upon the mission field today.

To people who are thus in dire need of God, the Christian comes with his conception of a God who is infinite and yet a person, who is justice and yet is love, and who comes into the most intimate fellowship with his children. No one can read the results of the inquiry that was made of missionaries in 1909-10 regarding the Christian message in its relation to the non-Christian religions, without being impressed anew with the power of the Christian view of God, and at the same time being forced to wonder whether, after all, we are actually letting God mean to us all that he should mean. There are yet treasures that we do not realize in our lives, from which we have tended to relegate God into a limited sphere of action within his own creation. To the animist, with his belief in myriads of hostile spirits, to the Hindu, with his pantheon of disgusting deities, to the Buddhist, with his doubt whether there be any personal God, and to the Moslem, to whom God is an arbitrary Oriental despot, the message of a God who is at once powerful, just, righteous, and loving, comes with an inspiration which we little realize. And it is a God like this who is needed to solve their problems. They need to realize the universal brotherhood of the race. They must understand that a standard of absolute holiness is to be placed before them, and that over these perplexing problems of life there stands a being of infinite love who wishes his children to become like him.

The Bulletin of the Western Theological Seminary.

2. Christianity has an adequate doctrine of sin. It possesses a means of salvation which, on the one hand, is available for each individual, however weak or ignorant, and which, on the other hand, is yet difficult enough to call out the best efforts of the noblest for its full realization. It is at this point that these other religions, even the best of them, fail. The Hindu and the Buddhist make a man's lot the result of his deeds in a previous existence. While they recognize the need of punishment for sin, yet they put so great a burden upon the individual that he cannot bear it. He throws it off and takes refuge in a blind fatalistic resignation. Unless a religion inculcates a keen sense of sin for which the individual is personally accountable and from the power of which he may and can escape, it will not secure clean living. And after all, the great problems of life have their root in wrong relations to God and man, which cannot be called anything else than sin. At this point, every other religion falls short, and it is interesting to note the unanimity with which the missionaries testify to the fact that it is only as men come to know Christ that they begin to feel a sense of sin which leads to repentance and reform. Through Christianity men come to know themselves as they are, to realize their right relations to God and man, and to make efforts to realize the new ideal.

3. This leads to a third point, namely, that in Jesus Christ Christianity has the only perfect example of what man should become, and at the same time the only perfect manifestation of God. It is an interesting and noteworthy fact that, next to the Christian doctrine of God, and often taking precedence of it, the missionaries claim that Christ is the greatest asset Christianity possesses. Even if Meredith Townsend did claim years ago that Christ appeals to us because of moral characteristics which we do not possess, and that for this same reason he does not appeal to the Indian, who is strong at the same points as Christ, the fact remains upon unimpeachable testimony, that Christ does appeal to all, Moslem, Hindu, Confucianist, Buddhist, and Shintoist. If only Christ would not be so exclusive in his claims and would consent merely to

Christianizing Tendencies in Non-Christian Religions.

occupy a niche in the pantheons of the nations, he would be enthroned everywhere within a few years. His ethical teaching and the quality of his life appeal to all men of every race and creed. To him everyone who desires an ideal is inevitably drawn. In a remarkable address given in December, 1911, in New York, by that noble Japanese Christian, Mr. Uyemura, he described how the Shinto party in Japan are revising the list of heroes in whose honor shrines are erected. Some are rejected for one reason, others for another, the cause being in each case the fact that their characters do not harmonize with present ethical standards. If this process is carried through to the end, Mr. Uyemura declared most impressively, each one of their heroes, saints, and deities must be rejected, and there will be but one person to whom they can turn, the unique Galilean, the peerless Son of God. As one studies the characters of the holy men of other religions, of Mohammed, of Krishna, and the other unspeakable deities of India, the marvel is not that the moral conditions are as bad as they are, but that the innate moral sense has kept the mass of the people from falling to the point where they should be with such examples held before them. It is in the comparatively pure character of the Buddha that Buddhism has one secret of its strength, and yet how the Buddha pales before the Christ! In his purity of character, in his hatred of sin, in his utter devotion to men and his willingness to go to the utmost that they might be his, we see the only one who can become the exemplar of the nations in these days of transition and growth.

4. Christianity has a social gospel. Here is another point at which all other religions fail. The Moslem, if he is true to his faith, believes that in the Koran and the traditions are embodied the religious and social codes that must endure for all time. The Moslem civilization is what it is because of this belief. Look at Turkey, look at Arabia, look at the countries of North Africa, which once were lighted by Christ and civilization, if one would see how Islam would solve the social problems. It is because the enlightened Moslems realize this fatal weakness in their religion that they are attempting to

graft upon their Islamic theology a Christian view of society. This is bound to fail. Hinduism is patently unable to solve its social problems, as enlightened Hindus are forced to admit when, as some of them do, they advise the outcastes to become Christians as the only avenue through which they may pass into manhood. Confucianism is pre-eminently a social system, and it is as far above that of Hinduism as Confucius was above Krishna. Yet even here it is lacking in the positive, vital note, and China has discovered to her sorrow that Confucianism cannot make her efficient in these days of competition with the West. The desire to correct these weaknesses is perhaps the chief purpose which lies back of the recent overturn in that most ancient and most populous of the nations. Even Japan, which has sought all through the West for the secret of social efficiency and has corrected the most glaring inequalities in her midst, finds, as we have seen, that something is lacking. That something Christianity can supply. In its doctrine of universal brotherhood, in its Golden Rule, and above all in the loving devotion to Christ, who entrusted his disciples with the completion of his own work, Christianity has the only social gospel that can solve these world problems. This leads to the last point.

5. In Christianity is found what no other religion possesses, a dynamic that makes its ethical standards realizable. One of the sad and yet encouraging features in that recent study of the non-Christian religions to which reference has more than once been made is the realization that is coming over Moslem, Hindu, Buddhist, and Confucianist alike, namely, that their moral precepts may be most admirable, but they lack power to realize them in their lives. It is because at this point Christianity is strong, that it is bound to win. In its new birth, by which man's nature is raised, the center of his life is changed, and he becomes literally a new man in Christ Jesus, Christianity has another unique claim to distinction. Here, too, the testimony is unmistakable. It is the lives of the missionaries and the changed lives of the native Christians that, above everything else, commend Christianity to outsiders

Christianizing Tendencies in Non-Christian Religions.

and make them willing to investigate the claims of Christ to their allegiance. The other religions look for salvation by magic, or by the performance of impossible tasks, or entrust it to the working of some transcendent law like *karma*. Whatever it is, they divorce religion and ethics, while Christianity makes the Christian into a Christ-like man. What more can the mind of men dare to think?

Yes, for these five reasons and for others which could be adduced, we are driven to the conclusion that these other religions are insufficient. That pathetic statement which comes from Japan, that the Buddhists have tried Christian methods but now are seeking the secret of the Christians' power, tells its own story. Not only are these religions inadequate, but Christianity is adequate. It is both sufficient and efficient. This being so, what is the duty of the Church at this hour? It is nothing less than the propagation and naturalization of Christianity throughout the world in the immediate future.

There have been many crises in history. Doubtless, in all ages, there have been those who have claimed that their age was the most critical time that the world had known. It is easy to make this claim; it is more difficult to justify it. Hence, one ventures with some hesitation the declaration that the immediate future is one of the most strategic periods in history. We have heard for many years of the crisis of missions. There have been many such crises, but the present has been characterized as a crisis of crises. This is no mere fulmination of brainless enthusiasts but the deliberate opinion of some of the brainiest and sanest men of the world. This is the conclusion to which the members of Commission I of the Edinburgh Conference came after they had completed the most comprehensive study ever made of the situation in the non-Christian world. Great forces, which have been at work for generations, have now united in the production of a situation that has never been equalled.

In these lectures we have been studying some of these forces and their results. It has been shown how education has been undermining ignorance, how industry has trans-

The Bulletin of the Western Theological Seminary

formed the economic situation, how new ethical ideals have found lodgment in the hearts of leaders throughout Asia and in parts of Africa, and how these have all resulted in the simultaneous unrest and political change, the latest phase of which has been the turning of the most populous Empire of the world into a Republic. Japan, Korea, China, Siam, India, Persia, Turkey, Egypt, North Africa, South Africa;—these are but some of the places in which just now the old is giving place to the new. The Christian missionary has been one of the most prominent factors in producing this change. The Church has been praying for the day when heathenism should be supplanted and when the nations should become brotherhoods. That day is upon us. The whole social and political organization is in the process of transformation. It has been cast into the melting pot. Everything is in a state of flux. It will not remain so long. It will soon solidify. Shall the new mould be Christian or atheistic? That is the question before the Church to-day, and it is a question that can be answered only by the Church.

Now is the day when the Church can move into this new East, and plant Christian institutions where Christ has never yet been proclaimed, can show how Christianity can solve these problems, can furnish Christian leaders for these new movements, and can put a truly Christian impress upon the China, the India, the Persia, and the Turkey that will soon emerge. The doors are open now. The people are more aware of their need than before. They feel that they are passing through a crisis. A helping hand now is doubly welcome. Take China as an example. The revolution was led by men trained in the West. They have Christian ideals. Some of the most prominent are themselves Christians. The Christian and western-educated Chinese, who have been waiting for years for their chance, are now stepping to the front. They are favorably disposed towards Christianity. Now is the time, as they are working out their problems, to make certain, for instance, that the new education which China must develop shall not be anti-religious, as is that of Japan.

Christianizing Tendencies in Non-Christian Religions.

If the Christian forces fail to do this now, the result will be that the younger generation of Chinese will be educated in an irreligious atmosphere, and a Christian education will be so relegated to the background that it will exert a relatively small influence, whereas it will be more needed than ever. This is typical. The doors are open. How long they will remain so, God only knows.

If however, the Church is to make its impress upon these countries, it must not go as a foreign body. A foreign religion will never be welcomed by these peoples, in whom the sense of nationality is awaking, and who are very jealous of anything that looks like foreign domination. It is not the Christianity that is propagated primarily by the missionary, but that which has been naturalized and is under native leadership that will prevail. It is because Christianity in Japan has come under Japanese leadership, that the intensely patriotic spirit of Japan, which is as powerful now as it was two decades ago, has almost ceased to be anti-Christian. What has come about in Japan and in parts of Turkey is bound to come, and come very soon, in China, and presently also in India; and unless the Church is willing to pass over into other hands the leadership, she will fail in her duty only one degree less than if she refuses to enter the open door.

The two greatest obstacles to Christianity in the East to-day are the heathenish lives of nominal Christians resident in the East, and the failure of Christianity to solve the social problems at home. The leaders of Japan, of China, and of India know about our red-light districts, about our lynchings, about our strikes, about our bomb outrages, about the industrial injustice that is found all through our country, about our tenement houses, and about our poverty and crime. The outrages upon Japanese citizens in our Pacific Coast States a few years ago, almost paralyzed the arms of the missionaries who were working among people who resented these unjust acts. It is true that we must Christianize the world to save America, for without the world vision we shall neglect the task at our doors. It is equally true that we must

The Bulletin of the Western Theological Seminary.

Christianize the life of America or we cannot save the world. As it is the lives of the Christians abroad that commend Christianity to individuals yonder, so it is the life of the United States and Great Britain that will commend Christianity to Japan, China, and India, and every step of progress here towards the better realization of the Kingdom of God will make so much easier the realization of the ideals of Jesus for Asia and Africa.

We rejoice in the forward movements at home. We take courage, because of all those steps abroad that we have been tracing from day to day. The two are more closely related than we have realized. The task before the Church is the renewed dedication of itself to its Master and to His work of making the nations of the world the nations of our God and His. This study has failed of its purpose if it has not revealed the need of the world, the power of Jesus Christ, and the imperative duty of obedience to His last command. May we see the world through the eyes of our crucified and risen Lord, who was Himself a man of the Orient, all of whose active life was passed upon the soil of Asia, and who died that Orient and Occident might alike submit to His sway and be transformed into His likeness.

The Kennedy School of Missions.

Hartford, Conn.

Is There An Art Of Life?

REV. WILLIAM F. FLEMING.

In the above subject the emphasis is to be placed upon the word Art. There is life all about us, no one questions that, but does this life disclose evidence either of being or becoming an art? That is the issue, and that it is of more than ordinary importance is a fact which none will care to dispute.

In presenting this theme my attitude is that of the interpreter. I shall relate what has been vouchsafed to me while tarrying for a season before Art's shrine. To be admitted into the chamber where she holds her high court one must prove himself a worthy suitor. To be entrusted with her cherished secrets one must be humble, sympathetic, and withal patient. Nowhere more than here will haste or impatience defeat itself.

But our unwilling wait is richly rewarded. In due time the shrine gives forth a voice. Never was message more welcome. We are promptly assured that Art's storied beauty and glory ever seek self-expression in human life, that this is its highest expression and that the laws which govern its manifestation here are no different than those which apply to Art as exhibited in its usual modes and forms.

How enheartening the deliverance! How fine to have whispered into one's ears that for which millions have sailed seas, traversed continents and endured the loss of all things! How splendid to be entrusted with Art's arcana! Bespeaking your patient sufferance, I shall essay to set the same before you in further detail.

The term Art itself invites undelayed attention. At one time this term was thought to come from the Latin a-r-s, to plow, the art of cultivating the soil as taught by the goddess of Wisdom being regarded as the art of all arts. However,

The Bulletin of the Western Theological Seminary.

this derivation has lately been questioned and the more common belief now is that the word art has its roots in a word a-r-t-i-s, which means to fit or put two things together.

Whatever be the origin of the term, one thing seems clear, the choice of the word art to represent, as it supposedly does, much that is divinely fair, is a most unhappy one. Surely from among our more than six hundred thousand English words a term more highly aesthetic and pleasing could be selected. Arthur Christopher Benson is not remiss when he says, "The term art is rasping and vinegary, snappish and explosive, reminding one of the creak of a rusty hinge or the cry of a wild animal in pain".

Art, art, pronounce it to yourself and prove that this is so.

Art is generally regarded as the opposite of science, but this is not strictly true, the essential difference being one of aim and method. Science deals with sensuous facts, art with spiritual impressions; science concerns itself with the acquisition of knowledge, art with the production of something; science is analytical and critical, art is synthetic and constructive.

So much, therefore, for a distinction of terms. Now, if one were attempting a definition of art here is where it would come in, but an alibi for me—I am not disposed to attempt the impossible. So nebulous and elusive is this thing that it does not admit of formal definition. However, while not presuming to be able to frame a definition of art, we trust we may say some things about it which will aid in the better understanding of so important a subject.

In its simplest and most usable sense, art signifies the power to see and feel, also to interpret what one sees and feels. it implies the power to take the slightest inward impression of beauty and goodness and afford it expression. It is the ability to grasp and represent analogies not obvious to the ordinary mind. It is the faculty of taking the aesthetic emotions as they crowd to the birth and give them deliverance, set them free. Thus art may be conceived of as the harmonic

Is There an Art of Life?

expression of the human emotions. And this will hold true whether we speak of the art of music, poetry, painting, or architecture.

Now, when applied to human living the essential and intrinsic significance of the term art remains unaltered and unalterable. The art of living consists in being able to discern life's real issues, to distinguish between the real and the unreal, the permanent and the passing. It is the power to seize the idealistic impressions which are ever winging their way through us and to cast them into life-shapes and forms. In other words, art as it relates to life may be said to be the outward harmonic expression of the good and the God within.

Hence life-artistry is a creative and constructive thing. It is a reaching out and up and after, not the unattainable but the unattained. It is completing what at our initiating into life was incomplete. It is the passion to weave into a symmetrical character the things that belong to the uttermost. It is the progressive approach of the soul towards that high estate where "The mystic chords vibrate to the breath of the unseen".

Embracing then, as this term art does, an undimensioned length and breadth of spiritual meaning, some have questioned whether it can be legitimately applied to this unromantic and corporeal life of ours. But to this misgiving I do not yield. Human life can be made an art, but in the use of art terms that is as far as I would go. I would not sanction the use of the word *fine* in this connection, simply because fine has ever been applied to those specialized and elegant forms which we call music, painting, etc. To appropriate their distinguishing term would be mistaken zeal; it would beget misunderstanding and distrust.

Your practical man will balk at the thought of this life, which he knows to be bound up with blood and agony and often martyrdom, being put into the same class with Tennyson's "Princess", Turner's "Slave Ship", or a wedding march from Mendelssohn. No, life is an art, but it is not to be iden-

The Bulletin of the Western Theological Seminary.

tified with rosy sunsets or tuneful sonnets. Real life is not poetry, but prose, it is earnest and sacrificial. But for all that it is an art, or rather because of that.

The fact that many fail to realize that life is capable of being made an art is one of the sobbing regrets of this day. Alas, how many fail to see deeply and divinely into things! How many dwell on the raw surface! How many blindly grope and meanly grovel when with Divine companionships they might walk the highest levels and breathe the air of the heavenly hills!

There is certainly a demand for a well-defined standard of artistic living. There is urgent need for a more worthy and complete body of literature than that which has yet appeared. The cabinet-files of our public libraries disclose our abjectness in this regard. One library indexes an Art of Agriculture, an Art of Building, and so on down to an art of catching rats, while scarcely mentioning the Art of Life. The paucity of a creditable literature on our art is one of the marvels of this prolific literary age.

In alleging this I am fully aware that a number of distinguished authors such as Ruskin, Benson, Hillis, and Griggs have devoted certain chapters of very worthy books as well as some booklets to the matter of artistic living, and with their deep insight and felicitous expression have charmed and helped us. But their treatment of this subject has been unexhaustive and incomplete. They have but whetted our taste for more. What we need now is a comprehensive and at the same time untechnical literature on the Art of Life.

As it is today, men need instruction in fine, graceful, comely, chivalrous living and they are not getting it. Many are rude and crass and vulgar, when with proper inspiration and instruction they might have been gentle and gracious. The merest acquaintance with life must convince us of this need.

Few will question the assertion that it is not enough for a man to be honest, just, and truthful, but that these stern virtues need to be seasoned with artistic charm and grace. The

Is There an Art of Life?

former thrusts the proverbial cup of cold water at us as a duty, the latter fits a handle to the cup and transforms the water into ruddy wine by its own graciousness. Goodness in the doing of good is all-important. The butter of Jael was all the more delectable for having been offered on a lordly dish.

To be more explicit, it is never sufficient that a man be merely the family provider, he must be a gentleman as well—I use the term in the old English sense of nobleman. It is not enough that a woman merely know how to bake bread and dress a baby, also she must be a gentle-woman. But that the vast majority of the race in its daily behaviour is distressingly delinquent in the practice of these graces is a fact too patent to require proof. However, just by way of adding a bit of color take an illustration fresh from real life.

A man I know—at least heaven evidently intended him to pass for such—who goes to work about seven o'clock each working day of the year and puts in the requisite number of hours. At quitting time he starts for home, invariably stopping at the drinking booths along the way. On reaching the door he shambles and lurches into the house, but offers no friendly greeting and receives none. Before the meal is served he is a churl, at the meal a gourmand, after the meal a beast. Sated and surfeited, he either sits about vulgarly indulging himself in a riot of tobacco, or else hurries away to consort until ten or eleven o'clock with spirits as loutish and as lumpish and as carnal as himself. As I happen to know, this creature is a fair provider for the family wants, but to say the least, and the least said the better, he is not an artist.

And I surmise that this forbidding picture is no great exception. With here and there a slight change of color or shading, I dare say it faithfully limns the behaviour of no small part of our race. Unpalatable fact but a true one.

Coming a degree nearer home, I fear that among those of us who profess to be teachers of others there is still much to be desired along artistic lines of living. How often are our days characterized by over-haste, peevishness, expediency, and equivocation! How often are our nights

The Bulletin of the Western Theological Seminary.

sleepless with regret! Truly we are not the examples we ought to be. As for me, I feel painfully the need of a well-defined standard of living. Have you not felt such a need?

But there is a more hopeful word to be spoken. In spite of our confessed lack, we are making positive progress in the direction of a life-artistry. No one can read the leading authors of the day or listen to the masters of pulpit and platform without recognizing this characteristic trend. Formerly it was thought that the art-sense could not express itself save in prismatic color, harmonic note, or metrical verse, but that time is past. The art-sense is coming to express itself in beautiful characters, in artistic living.

In the future, instead of our best art being hung on gallery walls or being wrought into cathedral arch or spire, I believe it will be enshrined in golden and glowing lives. The worship of the Old Masters will more and more give way before this new idea in art. In time, who knows, but that each of us will become an artist no less distinguished than a Reubens or a Raphael. Splendid dream! Who could desiderate anything more grand! Unto all the choice spirits who have already attained we make our appeal for help in the language of Wasson:

"Wait there, wait and invite me while I climb,
For see I come! But slow, but slow,
Yet even as your chime, soft and sublime,
Lifts at my feet, they move, they go
Up the great stair of time."

I wish now to sequester certain of the qualities which bulk most largely into the art of noble living. This is no easy task, but in spite of the clash of conflicting opinions, certain elements have demonstrated the undoubted worthiness of their claims to recognition as constitutives of our art. There are four—Simplicity, Sincerity, Necessity, and Universality.

I. Simplicity. All true art is grounded in simplicity. Take for instance, the art of painting. Says Mr. Emerson, "When in my younger years, I had heard of the wonders of Italian painting, I fancied the great pictures would be great

Is There an Art of Life?

strangers to me; some surprising combination of of color and form; a foreign wonder; barbaric pearl and gold, like the spontoons and standards of the militia, which play such pranks in the eyes and imaginations of school-boys. When at last I came to Rome, and saw with eyes the pictures, I found that genius left to novices the gay and fantastic and ostentatious and itself pierced directly to the simple and the true. It was familiar and sincere, the old and eternal fact; it was the *you* and *me* I knew so well”.

The same is true in architecture, literature, and oratory, The simple lines of a Taj Mahal, the elemental plot of an “Evangeline”, the unadorned words of a Lincoln—these ever make for grace and greatness.

It is not otherwise when we enter character’s realm. Inquire and find that all truly great lives have been singularly simple and unostentatious. They pierced to the core of things, they rested not short of ultimate reality.

Make no mistake, however, as to the meaning of simplicity. It is not extinction of desire; it is in no way related to the Nirvana of Brahmanism; it is not reducing life to barrenness. On the contrary, it is restoring to life its original content; it is a giving back to life that which haste, recklessness, and extravagance have robbed it of. Simplicity is not a vigorless, fireless, characterless thing. On the other hand, there is latency, potency, puissance here. Simplicity is the final result of wisdom, energy, and industry. The planets in their courses are the very essence of simplicity and that because of their swiftness and velocity. Even so it is with life: it is simple and thus an art in the exact proportion to which it moves wisely and winsomely and with celerity around its great axis and origin.

Simplicity is both a weapon and an armor, it is both offensive and defensive, it scents the approach of greed and teaches how to outwit it. It does away with divided aims and double standards, with uncertainty of direction and choice. It provides a balm for nerves which have been worn red and raw and bare. It draws for us water out of the rock and

The Bulletin of the Western Theological Seminary.

honey out of the flint rock. It affords us the double-distilled dews of Hermon. Simplicity makes time for everything—time for work, time for play, time for culture, friendship, and for God.

Even by the dim light of his day, Aristides was able to discern the supreme desirableness of this virtue. When given his choice, he deliberately chose to live simply and unostentatiously rather than complexly and voluptuously, thereby deserving to be celebrated for his rare artistic conception of life no less than for his proverbial conception of what constituted justice between a man and his neighbor.

Before leaving this element, let this be said: the simple life is the normal life of the soul. This complex, highly-tensioned, over-busy life of our day is abnormal and for the most part absurd. It is robbing men and women of soul-leisure, soul-charm, soul-growth. What worse indictment could be brought against it?

Do you ask a remedy? Well, one thing is certain, contrary to the notion of some, we cannot *return* to this simplicity. Man cannot go back to Eden even though the serpent has been slain. Simplicity is not in the past, it is not a thing of time or place, but rather of adjustment. Simplicity depends not upon externals, circumstantials, or accidentals, but rather upon inward poise and balance. Simplicity is not in the irrevocable past, the fleeting present, or the unpromised future, but rather in the inexplicable mystery of our union with the Divine.

II. Sincerity. As gold is not current except there be weight as well as purity, so no composition whether in music, painting, or literature, having only simplicity to commend it, can be classed as artistic. And what is true in these departments is true also in the department of life-artistry. To be artistic in the highest sense a composition or a life must also be sincere.

Derivatively, the word sincerity means to separate into singles. The figure is that of a tangled, matted, knotted skein being separated into its several threads. The

Is There an Art of Life?

sincere person is he who keeps himself unentangled by the threads of equivocation, falsehood, and deceit. Borrowing for the moment a philosophical term, he may be said to be a monist—he believes that all the phenomena of character may ultimately be reduced to a single constituent, honesty.

The sincere person is unstudied, uninventive, spontaneous. At heart he is not art-ful but art-less, therefore in practice he is an art-ist. He is ever at war with those dual standards of conduct which tend to produce Doctor Jekylls and Mr. Hydes.

A strange idea is abroad. With many persons virtue seems but to be what their neighbors expect of them. When present with those who demand high aims and actions such persons respond with considerable show of grace, but when these external excitements are removed and the individual passes into an environment unfriendly to virtue he automatically casts off the mortal imperative and becomes like his associates. Have you not seen this? You are bat-blind if you have not.

It scarcely need be remarked that this neighbor-regarding type of virtue has nothing of genuine art in it. But art or no art, it is as common as the microbe. On all moral issues it manifests itself in shallowness of thought, feebleness of conviction, and barrenness of action. O, for another Tennyson to arise and boldly damn this spirit of fickleness and falsehood and say, "Cursed be the social lies"!

I think I can see how irrational animals might resort to artifice to accomplish their sordid ends, and scientists tell us that they do, but why a moral creature should so far forget his high calling as to stoop to sharp practice is incomprehensible. From a purely selfish view-point sincerity has all the advantages of insincerity and more. If the shadow, the dream, the imitation of a thing is good, surely the substance, the verity, the reality is better. Cunning ever defeats itself, guile is short-lived, artifice falls in-

The Bulletin of the Western Theological Seminary.

to the pit it digs for another. Hypocrisy hires a lawyer to plead for it and then betrays itself while he pleads. Were dissimulators as wise as they imagine themselves, to be they would be virtuous out of very villainy and honest out of sheer knavery.

While many examples of this virtue occur to us, yet there is one worthy of special mention. Seldom in all history do we find such an illustration of transparent wholeness as the letters of Cromwell reveal him to have been. It is said that every little note, every family epistle, every formal communication to state officials—all reveal the same man, a sincere and unequivocating soul.

Hail, thou unpriced, purchaseless Puritan! Henceforth let this which hath been written of Thee be thy chiefest eulogy.

Unquestionably all life takes its special value from the degree of one's sincerity. Columnar characters, cathedral souls cannot be builded upon the sands of vacillation and intrigue; but, having as his foundation the imperishable granite of truth, a man may build as high as he likes. Not even the blue-vaulted, trillion-starred heavens will say him nay.

Because nothing is more admirable than sincerity, therefore I acclaim it as one of the indispensables of the art of life. Asleep or awake, at home or abroad, in private or public, in pocket or out of pocket, sincerity is both beautiful and benefic. It adorns all peoples, all lands, and all times.

On the other hand, I arraign insincerity as moral ugliness, as ethical deformity, as spiritual abortion. It is the fly in the ointment, the flaw in the diamond, the fault in the granite, the unchorded and mischorded lute in the otherwise rythmical orchestra of human spirits.

III. Necessity. By necessity I do not mean something external or circumstantial, but something internal and inevitable; not something superimposed, but something superinjoined and that from within.

Is There an Art of Life?

After observing life somewhat I feel warranted in affirming that there will be no artistic living unless one feels something of this necessity. A man must feel that he is born to something—born to do and born to be; he must feel the pull of destiny on the chords of his heart even as the waters of the sea feel the pull of the moon and obey.

The one who has not felt something of this irresistible power is predestined to low and unworthy living. It is only as one can say, "To this end was I born", that he is transfigured on Hermon's height. There is no destiny for the lazy-footed, idle-handed shirk.

A personal or even a book acquaintance with those who have left the world their debtors discloses the drive and push, the pull and haul of this inward necessity. You will find something latent in them, a terrible undemonstrated genius which surges and re-surges and demands to be set free. Under its mighty spell they fore-faced every obstacle that stood in the way of their self-delivery. They fore-fronted every hindrance and conquered.

As illustrative of all this take such lives as Saul of Tarsus, Michael Angelo, Robert Browning, Abraham Lincoln. Behind every stroke of the Apostle's pen, behind every sweep of the Florentine's brush lay the pressure of an awful necessity. The story of "The Ring and the Book" had to be told. As for the Emancipation Proclamation, I suppose it had been brewing in the soul of our War President for thirty years—say from the moment when he first beheld the horrors of the slave trade.

Martin Luther stands forth as the incarnation of this necessity when in the hour of his supreme crisis he exclaimed, "Here I stand, God help me, I can do no less!" How heavy must have been the hand of necessity to wring from the soul of the Reformer such an abandoned avowal! Ah, let no one deceive himself, this necessity of which I speak implies pain and loss, and not infrequently is linked with actual martyrdom.

The Bulletin of the Western Theological Seminary.

All honor to those elect souls who, "while shallow critics with hectoring affectation of omniscience expended their ignorant incapacity and rage against them", still held true to their course and so achieved, achieved not alone for self but for the race!

Suffer me to pursue this thought a bit further and say, when one feels the inward pressure to do and dare for the right he is wholly unmindful of petty and parsimonious ends. It is this character which Shakespeare applauds in the first address of the Ghost to Hamlet:

"But virtue, as it never will be moved,
Though lewdness court it in a shape of Heaven."

The man who feels the hand of necessity upon him is a man without a price. He is as incorruptible, unmal-leable, and unworkable as a mass of Lake Superior ore. He does the right because it is right and not because he expects a wind-fall of earthly or heavenly rewards.

It may sound a trifle harsh, but I hold it true, the person who does right merely as a matter of reward or punishment is positively immoral. That virtue which has ever to be bribed is not worth the bribing. The ever-blossoming sweets of an approving conscience should be and are sufficient both as an incitement and as a wage for well-doing.

IV. Universality. The one who aspires to join that select school of the soul in which beauty and strength are paramount must have in him a strong dash of the universal. He must not be provincial, not terrestrial; he must be planetary and interstellar. His ladder of life instead of lying flat on the ground must be hoisted upward into the azure to become the shining avenue for angelic feet.

Universality of vision means universality of life, and conversely. Do you now recall the name of a single individual who has illumined the higher paths who was not first of all a seer? Visionist indeed must be the one who would attain unto spiritual success for himself or who would help others

Is There an Art of Life?

to attain. He must first—

“Take nectar on high Olympus and mighty meat in Valhalla”.

It is this which lifts man above dead level, furnishes life with its necessary exaltant, and inspires and empowers one to bless his race.

It was the universal spirit of one Columbus which sent him faring forth in quest of a Western passage to India and which eventuated in the discovery of a continent against whose shores roll and meet the coral symphonies of the Atlantic's and the Pacific's waves.

It was this same spirit which drove Livingstone into the pestilential and unexplored regions of Africa to tell the black man of that Light which lighteth every man that cometh into the world.

And this is true of every one who has greatly served his age, whether in Art, Science, Law, or Religion. He saw the vision, he heard the voice of a universal and determining destiny. Than to obey there was naught else to do. Discounting the near and far cost, each in his own way sought to personalize what he saw and heard. The struggle therein involved who can gauge? Fidelity to such ideals always means sacrifice, but this is heaven's ordained price. Nor does heaven spare itself. To realize its dream of universal redemption it permitted the choicest jewel to be disengaged from its own bosom and laid down in the dust of earth. How unmatched the price by which we are lifted to kingly heights and have restored unto us our self-forfeited crown!

O, what a dignity, what a majesty does this universal outlook impart! It energizes, liberates, glorifies. It lifts us above the flux and flow, the fever and fret of time. It links us with the pure spirits of the skies.

Where there is no vision life becomes stale and stagnant, fetid and foul. But where there is this universal outlook life is sweet and clean and redemptive.

Now, for an example of the Art of Life. In the course

The Bulletin of the Western Theological Seminary

of our study we have named certain who illustrated one or two phases of this art. We come now to inquire if there be one who exemplifies all phases of life's artistry. Is there such?

It was said of one who once walked the hills of Judaea and the shores of Galilee, "He doeth all things well". The Greek is *kalos* and signifies beautifully well. By this choice of terms the men of His day paid the highest possible tribute to the Master's life and their good sense has ever since been applauded. He is the one and only personification of all that has been said concerning the Art of Life.

For instance, from what we know of Him, who ever lived a more simple life? Who ever lived a more sincere life? Moreover, who besides Jesus of Nazareth ever exhibited more of that rigid necessity apart from which no soul ever reaches a worthy goal? As to his universal spirit, ah, it was something well calculated to awaken hell's envy and alarm. In every utterance, every act of the Master, the Prince of Darkness read for his cause utter and ultimate defeat.

Thus judged by our four-fold test, Jesus of Nazareth is the One supreme artist of all time. Who else ever wholly fulfilled all artistic demands? Of whom else can it be said, "He doeth all things beautifully well"? Not of Praxiteles, Raphael, or Reynolds, faithful as each sought to be to the canons of art. But this Galilean—though never once exhibiting His art in marble, architecture, or on canvas—has nevertheless become the one artistic standard of all people and all ages. He combined in Himself all of the witcheries of poetry, story, painting and song. The qualities of the artist ran in His blood, diffused themselves through His brain and seasoned the very marrow of His bones. Well might it be said, "In Him dwelt all the beauty of the Godhead bodily".

In this connection what could be truer than the exquisite lines of Sydney Lannier? After paying tribute to the race's noblest though imperfect souls, he turns with supremest rapture to the One whom he calls "The Crystal Christ".

Is There an Art of Life?

"But thee, but thee, O sovereign Seer of time,
But thee, O poets' Poet, wisdom's Tongue,
But thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ.
Of all men Comrade, Servant, King, or Priest,—
What 'if' or 'yet,' what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou crystal Christ."

A moment or two for recapitulation and then we conclude.

That there is an Art of Life is a fact beyond cavil, and, in the main, its constitutives are four—Simplicity, Sincerity, Necessity, and Universality.

That there is a growing demand from among all classes that this art be definitely defined and its rich possibilities made available to all cannot be questioned. As it is to-day, human nature deserves credit for irresistibly, though for the most part blindly, groping its way towards the goal of a life of beauty.

That this noblest of all arts cannot be learned in the schools. Whatever may be said of the other arts, all that a teacher of our art can hope to do even for the aptest pupil is to impart inspiration and exalt ideals. Facility in the practice of it begins with having a taste for it, and then cultivating that taste until it becomes the pleasure of the senses, the wisdom of the judgment, and the free choice of the will.

We can make gain against the hostile forces both within and without us by aiming to make each act of our daily lives an art. Whether carrying the hod, turning furrows, drawing notes, teaching Latin, preaching sermons, or piloting the Ship of State let each act become an art. As in other realms so here, the art of life is equal to the sum of all its parts.

That this life is ever unpresumptuous and unboasting.

The Bulletin of the Western Theological Seminary.

The moment that any life becomes smug and self-congratulatory that instant it loses its artistic charm and blend. It may continue as an *ism* but is no longer an art.

That this life can be lived anywhere there is no doubt. It can bud, blossom, and fruit amid any and all environments; in the hut as in the palace, on the farm as in the forum, in the shop as in the studio. It is capable in some degree of being realized by all who will honestly try.

This life cannot be hid. An ancient tradition says that no metamorphosis could avail to hide a god. So no environment however unfriendly can avail to conceal a constantly aspiring soul.

Whatever our attainment, there will ever be enough ahead and beyond to keep us humble and striving. Conscious of this, one great soul was led to exclaim: "Not as though I had already attained," etc.

In seeking to realize the highest in character there is but one worthy ideal. It is told of Henry Fuseli, that during a protracted visit to Rome, he lay on his back, day after day, week after week, with upturned face, musing on the splendid ceiling of the Sistine Chapel, following the advice of Sir Joshua Reynolds, who bade him eat and drink, sleep and wake on Michael Angelo. The inference is clear, if we would become genuine artists in the realm of character we must with unintermittent vision behold the face of the Master and with quenchless thirst imbibe His spirit.

Just this in closing: I may be wrong, I have no vanity in the matter whatever, but my own conception of the post-resurrection life of the believer is that it will be the unending development, the unfettered expansion, the unbounded enrichment of the soul in this high artistry of which I speak. When for you and for me this earth-tragedy is played out to the last act, when the curtain is lowered and lights burn low—then as never before shall we realize the far-reaching issues of that life which sincerely, though often with indifferent success, sought to become an art. I believe these vivid inspirations

Is There an Art of Life?

which we now cherish to live beautifully well will play throughout the sweet and mystic repose of Paradise and become more and more potent for the perfecting of the soul in the image and likeness of the Divine throughout the measureless aeons of eternity.

This is our devoutly awaited consummation. This is the apotheosis of the Art of Life.

Tarentum, Pa.

Literature.

SOCIAL IDEALISM AND THE CHANGING THEOLOGY. A study of the ethical aspects of Christian doctrine. By Gerald Birney Smith, Associate Professor of Christian Theology in the Divinity School of the University of Chicago. New York: The MacMillan Company. 1913. Pp. xxiii, 251. Price \$1.25 net.

This book gives to the wider public the substance of the lectures delivered by the author on the Nathaniel William Taylor Foundation in the Yale Divinity School in 1912. The task undertaken is too large to be completely disposed of in a comparatively brief discussion like this, but Professor Smith has at least made a good start, and he deals here with matters which are certainly of fundamental importance in a manner which is always interesting and suggestive, if not always wholly convincing.

The book may be said to consist of two main elements; first, the recognition and analysis of the movement which has in the last few years been tending to make experience rather than authority the test of truth and the guide of conduct in all departments of life; and, second, an attempt to show the value of the new conception in supplying a basis for religious certainty. The author traces the development of ecclesiastical authority from the Apostolic Age, showing how it arose from the eschatological element in the faith of the early Church, was encouraged—indeed made necessary—by the perils which beset the Christian community in the next two or three centuries, and came to its full power in the ecclesiasticism of the Middle Ages, which laid its controlling hand upon the entire life of Europe. Prof. Smith frankly admits that the principle of authority was the only one upon which, during these centuries, there could have been any society at all, although he does not recognize the soundness or finality of the principle itself. In this part of the book we find ourselves heartily in accord with the author's views, and ready to accept his account of the origin and growth of the "Authority-ideal" as in the main correct. There are only one or two points concerning which we might express dissent, and they are not of cardinal importance in the argument. We do not believe that the ethics of primitive Christianity was "paternity ethics" in so large a degree as the author seems to conceive it, nor do we think he has rightly interpreted the Pauline doctrine of the relation between faith and life when he says, "In the Pauline doctrine, moral character is bestowed upon one by the grace of God. It is essentially a miraculous donation". The author has erred, we believe, in fathering this conception upon Paul, but with this exception he is singularly free from the tendency to lay at the door of that great man the blame for whatever is—or is thought to be—alien to Christianity.

The history of the development of the "Authority-ideal" is followed by an analysis of the processes which in industry, politics, scholarship, ethics, and religion have in modern times tended to discredit it, so that in some of these departments of life it is wholly set aside and in others it is seriously questioned.

The constructive part of the book begins with the third chapter, in which the author discusses the moral challenge of the modern world, under three heads: 1. The challenge due to the conception of evolution

Literature

as the fundamental conception of history. 2. The challenge involved in the development of scientific control of the conditions of life. 3. The challenge due to the new valuation of the physical conditions of spiritual life. This is one of the most satisfying chapters in the book, not only on account of the candor with which the author recognizes the manifold challenge which the modern world presents to Christianity, but also, and chiefly in the confidence which he expresses in the power of Christianity to meet the challenge with such an interpretation of its great central truth as will "lend stability and power to the moral forces engendered by the new age", so that the Christian religion shall be still, as it has been, the central dynamic and the supreme guide of human life.

The chapter which follows is perhaps the heart of the book. It deals with the ethical basis of religious assurance, contrasting it with the older basis of assurance in the dogmatic authority by which the content of religious belief was supported. It is unfortunate that in this, which is the only really constructive part of the book, we find its main difficulties, which may be due, however, to inability fully to apprehend the author's meaning. The previous discussion seems to prepare the reader for the statement that the ground of religious assurance is to be found in experience, not in authority. But the position which the author seeks to establish lies to one side of the line which he has been following. He affirms that the difference between the old type of religious assurance and the new is that in the one a believer was sure of the *content* of his belief because it was vouched for by a supreme Authority, whereas in the other, which is the child of the modern scientific spirit, he rests in the conviction that he is pursuing the right *method* of investigation, and that conclusions will take care of themselves. Perhaps the author uses the term "religious assurance" in a sense peculiar to himself. He surely cannot mean by it the steadfast confidence in which a man meets the troubles of life and faces the last enemy, strong in the conviction that certain things which he has believed are *true*. If our understanding of the term is correct it is precisely the content of belief with which "religious assurance" is concerned and, in the nature of things, must be concerned. Such assurance may be strengthened by the consciousness that belief has been reached through methods which are sound and true, but if this is what Prof. Smith means to establish his antithesis has been wrongly stated, and obscures his argument.

The closing chapter, entitled "The Ethical Transformation of Theology", sets forth some of the points in which the modern ways of thinking have already influenced theological conceptions, as, for example, the sacraments, the inspiration of the Bible, regeneration and ordination, and makes a forecast of further movement along the same line.

On the whole, it is a book to be carefully considered by any one who is willing to admit that present conditions in the world have a bearing on the interpretation of Christ, and desires to know what that bearing is.

WILLIAM R. FARMER.

WHAT IS THE TRUTH ABOUT JESUS CHRIST? The Haskell Lectures, for 1911, Oberlin, by Friederich Loofs, Ph.D., Th.D., of the University of Halle. New York: Charles Scribner's Sons. 1913. pp. vii. 241. \$1.25.

Loofs, whose history of doctrine is one of the most compact and illuminating treatments of that peculiarly difficult discipline, here attempts

The Bulletin of the Western Theological Seminary.

to orientate us, if we may use a term beloved of the German University professor, in the central doctrine of Christianity, and thereby to give us the key to many of those tendencies of modern theology, which, like the wind, seem to blow where they list.

The first four lectures gently ridicule the methods and results of modern "Jesus-research". On rises from reading them, almost convinced that liberal theology, as a house divided against itself, cannot stand. The attack comes from renegades of two extremely varying types. On the one hand, Schweizer has emphasized the apocalyptic elements in our Lord's teaching for all—or even more than—they are worth. The result is a deluded and finally disillusioned visionary. With this Wrede concurs, roughly. And thus Reimarus, whose *Wolfenbuettel Fragments* Lessing edited, comes to his own. On the other hand, Drews, Jensen, and William Benjamin Smith, of Tulane, attack the liberal picture by denying the historical basis of the Gospels: there was a deity named Jesus, worshipped as such, and the historical stories attached to this name are nothing but myths. Christ was no more a real person than Mithras. The Docetists were the original Christians. Extremely opposed, yet these tendencies of criticism, like all extremes, meet—meet in their dissatisfaction with the picture of Jesus that the modern German theologian has taken upon him to paint. By eliminating the apocalyptic teachings they have reduced our Lord's teachings to a beautiful, but not convincing system of morals; and their presuppositions have made them reject the only valuable elements, the purely miraculous.

The liberal school, for the most part, have met Drews and Jensen with mild amusement, and ignored W. B. Smith—for could a scholar come out of the United States, and Mississippi at that! "The gray-haired Holtzmann", for instance, "contributed, as he said, to a revision of the judgment of death pronounced by Schweizer", in *Reimarus to Werde*, upon his liberal views. And if Holtzmann had condescended to notice W. B. Smith, he probably would have been more favorably impressed by the suggestion, which one of Dr. Loofs' medical friends made than Dr. Loofs professes to be, namely: that the author of such stories should be examined by an alienist. Loofs, however, reviews the evidence that W. B. Smith has ignored. The non-Christian sources offer little but the well known passage from Tacitus; but the extra-canonical sources crush Smith's theory out of hand.

As for such "objectionable" books as those of the Danish theologian, Rasmussen, and the German physician, De Loosten, which discuss and deny the sanity of our Lord, Loofs justly considers them beneath contempt. They are the straws which show how the wind blows,—or to what depths we may descend, if we lose our historical instincts. Every one of the gospels, not John alone, and even the letters of Paul—it being worthy of note that Loofs holds that Paul knew Jesus "after the flesh"—force us to the conclusion that no theorists, who resolutely refuse to see anything superhuman in the consciousness of Jesus, can do justice, as historians, and therefore as scientists, to the records.

But Prof. Loofs is no apologist; he believes we must accustom our "congregations to the thought that not the whole Biblical tradition about Jesus is undoubtedly historical". For instance, the meals our risen Lord is said to have partaken of, are among the "bells on his coat"—to appropriate the quaint phrase of the pious opponent of 18th Century rationalism, Matthias Claudius. And it is the same frank attitude from which he weighs and rejects the traditional, Nicene Christology, as illogical, un-Scriptural, and due to Greek philosophy. As to the last point he forgets himself a moment later, when as a true Ritschlian he tells us that modern

Literature

philosophy has not brought us a hand's breadth further on our way; apparently he prefers to enter the modern rather than the ancient *cul de sac*. With respect to the second argument, which for us is the main one, it must be admitted that he has brought forward pertinent references, the benedictions, for instance; but when we learn that the *Logos* of the first Chapter of John refers to the divine Fiat of the first Chapter of Genesis, we can only hope that the author may be enabled to give us an ampler study of the Biblical attitude towards Christ; for it might lead him to that position, which he informed the audience at Oberlin, no learned theologian in Germany held.

He finally outlines a brief Christology. It finds the sum of the Gospel to be a revelation of God in Christ—a thoroughly intellectualistic view. The atonement is not a changing of God's wrath to love, but "in order that we might believe in the grace of God without making light of sin". We cannot refrain from asking *how heavy* the author will demand that sin be made—in all seriousness. So much for the work of Christ; with regard to his person he stands behind Schleiermacher in finding Christ to be unique, that is, only—begotten, and with Ritschl, in refusing to venture into that field, where most people consider the theologians' task to lie.

However much we may be disappointed by being thus consigned to the theory of the Christian agnostics, we must admit that Loofs has succeeded in his purpose of showing us the problems at issue. The result is a stimulating book, giving tantalizing glimpses of side avenues, as we pass along the one our guide has chosen.

A. P. KELSO, JR., 'ro.

RELIGION IN CHINA. American Lectures on the History of Religion.
By J. J. M. DeGroot. New York and London: G. P. Putnam's Sons.
1913. \$1.50.

The Occident is profoundly interested in China on account of the recent revolution and the founding of the Republic, and we turn eagerly to a book which treats of any phase of the life and thought of the awakening Giant of the Far East. Unlike most of the works on China and the Chinese which have appeared in recent years in rapid succession, Professor DeGroot's treatise is not intended for the general public, but it will appeal to only a very limited circle of readers, and it is for this reason that it possesses a real significance.

The sub-title, 'Universism; a key to the study of Taoism and Confucianism', furnishes us with the aim of the author and the scope of his work. It is not the rites and ceremonies, not the phenomena of religion, if we may use the expression, that have been set forth, but the author has set up as his goal the analysis and exhibition of 'the primitive and fundamental element of Chinese religion and ethics'. Professor DeGroot has the right to be heard on this subject, as he spent six years in the Orient, studying the Chinese people, their languages, and their religion. By birth he is a Dutchman, and, after acting as interpreter of the Chinese language in the Dutch colonies of Java and Borneo, he was appointed professor of ethnography at the University of Leyden. His claim to be an authority on China and the Chinese religion rests upon the substantial basis of several elaborate works which are based on the original sources.

The Bulletin of the Western Theological Seminary.

Recognizing his achievements in his chosen field, the authorities of the University of Berlin called Professor DeGroot to a recently established chair of Sinology. Our author has also lectured on the Lamson Foundation at Hartford Theological Seminary (vide: review of these lectures under the title, "The Religion of the Chinese", Vol. II. No. 5).

Let us turn from the author to his work. He begins his exposition by informing us that there are three religions in China—Taoism, Confucianism, and Buddhism. "There is, however, a saying in that country, *han san wei yih*, which, being interpreted, means "It contains three (religions) and yet it is (only one religion)". The author claims to have solved the problem. "The fact is that the three religions are three branches growing from a common stem, which has existed from pre-historic times; this stem is the religion of the Universe, its parts and phenomena. This Universism, as I will henceforth call it, is the one religion of China." This Universism is the underlying philosophy of the three religions of China, or, to use our author's analogy, Universism is the stem and is identical with Taoism, Confucianism is a bifurcation, and Buddhism an engrafted branch. "Universism is Taoism. Indeed, its starting point is the *Tao*, which means the Road or Way, that is to say, the Road or Way in which the Universe moves, its methods and its processes, its conduct and operation, the complex of phenomena regularly recurring in it; in short, the order of the World, Nature, or Natural Order." This *Tao*, or order of the universe, with all its rules and implications is to be found in the famous Chinese classics, and one of the great merits of the book is that in giving his exposition of this philosophy, the author has quoted frequently and fully from the sacred writings of the three religions. The average reader has neither the opportunity nor the inclination to turn to the original sources, and hence these quotations are especially valuable for the students.

This Universism, or religious *Weltanschauung*, is the key which unlocks the mystery of much in Chinese life that has seemed strange and inconsistent to the eyes of the western world. It explains filial piety and the worship of ancestors, the popular demonology and its various methods of exorcising evil spirits. It makes clear the great duty of the Emperor to maintain the *Tao*, and thereby secure the peace and prosperity of his realm. It underlies the Chinese system of divination and *fung-shui* or the science of building houses, graves, and temples under the beneficial influence of the Universe. It accounts for the bloodthirsty persecutions of Buddhists and Christians, because the followers of these faiths destroyed the *Tao*, and thus endangered the welfare of the Empire and its inhabitants. In other words, the Chinese, his character and his practices—religious and social—will ever remain an enigma unless we understand this underlying philosophy of Universism. Hence we would commend this volume to the prospective missionary to China, as it will prepare him to deal sympathetically with the great people whom he wishes to evangelize.

JAMES A. KELSO.

THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi. New York: Fleming H. Revell. 1913. \$1.50.

The author is Professor of Theology in the Waldensian Theological Seminary at Florence. In the closing months of the year 1912 he visited

Literature

America as a representative of the Waldensian body for the purpose of disseminating information concerning the work of his church, and arousing interest among American Christians in the progress of evangelical religion in that peninsula of Southern Europe whose history is so intimately entwined with that of the Christian Church. Professor Luzzi not only addressed the Waldensian Societies which have been organized in the chief cities of the United States, but also visited the leading colleges, universities, and theological seminaries of our land. The students and faculty of our own Seminary had the privilege of hearing two of the lectures which are presented to a large circle in this volume. We can testify that we have never listened to a more eloquent and polished address or to one couched in more chaste English than the lecture on "Modernism" with which this volume closes.

The point of view of these lectures is historical. The reader is taken back to the origin of the Church in Rome when the apostles were making their missionary journeys, and then rapidly advanced through the interesting vicissitudes of conflicts, schisms, and heresies, which culminate in the triumphant papacy of Hildebrand. However, the *raison d'être* of the present volume is not the rewriting of a story which has been told over and over again, but the presentation of the recent renaissance of vital evangelical Christianity in the land of the Caesars and the Popes. Naturally the roots of Protestant Christianity go back to the Reformation, and we are informed as to the causes which led to the failure of this great movement of the human spirit in Italy. The reasons are worth pondering. "In the first place, the Renaissance in Italy made religious reform impossible In the second place, what made religious reform in Italy impossible was the institution of Papacy..... The third reason of failure is to be found in the fact, pointed out by Agostini, that the German conception of the Church of Rome and of Papacy clashed with the sentiments and aspirations of Italy..... The fourth reason which prevented the movement from spreading throughout Italy may be summed up on one word: egoism."

Few intelligent Christians are unaware of the fact that evangelical religion was kept *alive* in Italy very largely through the heroic steadfastness of the Waldenses, that Israel of the Alps immortalized by the pen of Milton.

Our hearts will burn within us, if we read this great story of cruel persecution, martyrdom, and faithfulness as it is retold in lucid and eloquent English by Professor Luzzi. It ought to do more; it ought to inspire us to aid the great work which the author's church is carrying on for the spiritual redemption of Italy. All honor to the noble American woman, Mrs. John S. Kennedy, who has built and endowed a Waldensian Church under the very eaves of the Vatican.

The heaven is stirring within the Roman Catholic Church. One can scarcely believe his eyes as he reads of the founding of "The Paris Society of St. Jerome for the spread of the Holy Gospels" in 1902, which published the four Gospels and the Acts of the Apostles, of this Society issuing a million copies by 1908, of their members being granted a plenary Indulgence by Pious X., or of Leo XIII. granting an indulgence of three hundred days to the faithful who read the Gospel. We learn further that the Curia has ended all this and has allowed the Society of Jerome to dissolve. But the history of the Bible is not thus ended by the Vatican authorities, for Italy is now free. Laymen have banded themselves together into an organization under the name of *Fides et Amor*,

The Bulletin of the Western Theological Seminary.

'nonsectarian and truly universal', which aims at *the triumph of the Kingdom of God through the spread of the Gospel of Christ* in Italy and in countries where the Italian tongue is spoken'.

According to our author, Modernism is a by-product of Protestant missions in Italy, the leaven of the Gospel working within the pale of the Roman Communion. Of course, it must not be overlooked that there are various types of Modernism; the purely intellectual, which has often drifted into rationalism of the baldest kind; the social, which concerns itself with questions of democracy and social reform; and finally, the spiritual, which hungers after religion, pure and undefiled, of the apostolic type. All three forms are most interestingly discussed by our author in a discriminating, yet sympathetic spirit.

Sadder even than the narratives of horrible persecutions is the portrayal of the weakness of Protestant sectarianism. The progress of evangelical religion in Italy has been hindered by sectarian strife and by the presentation of God's truths under names which have no meaning for the Latin races. In Chapter I., "Missionary Blossom and Evangelical Fruit", we have a picture with the deep shadows as well as the lights; shadows that should be blotted out in every land where Protestantism is dominant.

On every page the marks of a scholar's hand can be seen—not only in notes referring to original sources and quotations from authorities, but also in the fine spirit of candour and fairness with which he writes.

JAMES A. KELSO.

THE MASTER OF REPARTEE AND OTHER PREACHMENTS
LONG AND SHORT. By Cyrus Townsend Brady, LL.D. New
York: George H. Doran Company. 1912. \$1.25.

The writer of this review thinks it fitting that he begin with a two-fold confession: first, that his acquaintance with Dr. Brady's works is limited to this one book; and second, that having read this book he hopes and expects sometime to read others. The one fact will, he trusts, make him duly modest in presuming to criticize an author of whom he knows so little; while the other already forecasts a favorable verdict as to the present book.

The title is suggestive and only slightly enigmatic—just enough so to give a pleasurable sense of anticipation to one who turns from the title page and begins to read. For who could "The Master of Repartee" be but Jesus the Christ?—and few will open the book without expecting to find it a treatise on the Argumentation of the Great Teacher, or rather his skill in apt reply.

As a matter of fact the title proves to refer only to the first discourse, covering some 39 pages out of a total of 254. This is Part I.—Part II. being "Discussions of Hard Texts," Part III., Sermons "On Various Occasions", and Part IV., "Brief Consideration of Weighty Matters". The author is, we understand, a Protestant Episcopal minister—rector of St. George's Church, Kansas City, Mo., though better known to the general public as a writer of fiction and contributor to various newspapers and magazines. He assures us in his brief preface that the sermons in this book "are all sermons that have been preached—some of them many times—and which are intended to be preached".

Literature

The first sermon, from which the book takes its title, deals with a subject that is by no means new, and it can scarcely be said that the author contributes any striking new thoughts. But if freshness of material is lacking freshness of treatment is not, and after all there is scarcely a higher compliment than that which one can pay to any present-day writer. "There is nothing new under the sun," and in these days when the pen is such a popular weapon he is fortunate indeed of whom it can be said that he has the faculty of saying old things in a new way. This power Dr. Brady undoubtedly possesses, and it is chiefly this which makes his book so readable.

A number of conversations of "The Master" which the Gospels record are given in dialogue form, with terse comments which bring out clearly his matchless skill in foiling the keenest dialecticians of his day. There is but one case, the author points out, where any one got the better of our Lord in repartee. This was in his conversation with the Syrophenician woman, and doubtless he intended that it should turn out just as it did:

Syrophenician Woman (worshipping Him): "Lord, help me."

Jesus: "It is not meet to take the children's bread and cast it to dogs."

Syrophenician Woman: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' tables."

Jesus: "O woman, great is thy faith: be it unto thee even as thou wilt."

In this and other cases cited, there are doubtless some who will take issue with Dr. Brady in his contention that this is repartee,—in the sense of "a witty or humorous answer which surpasses a similar attack in both of these qualities". That these replies of Jesus were wonderfully *apt* none will deny, but that they display what we call *humor* will not call forth such general assent. Yet it is precisely this proposition which the author lays down and ably defends. Let me quote a few lines:

"I am one of those that believe—perhaps I am one of the few that believe—that Jesus of Nazareth possessed both wit and humor; that he sometimes played upon words; that he often used contrasts in illustration which were undoubtedly humorous and which produced merriment among his hearers; that he employed irony, sarcasm, and raillery in his discourses, and that the brilliance of his repartee has never been equalled. However most of us may think of him, we must never lose sight of the completeness of his manhood. We call him perfect man. Is there such without wit, humor, laughter?"

As a vigorous defense of the complete humanity of Jesus, if for nothing else, "The Master of Repartee" is worthy of a wide reading.

Space does not permit more than brief notice of the other sermons and sermonettes which make up the contents of this volume. In Part II. the reader will find the sermon on "Blood and Its Uses", from the text "Apart from the shedding of blood there is no remission", of especial interest. The root meaning and subsidiary meanings of the word "blood", the importance attached to it by the ancients, and the light thrown upon its functions and uses by modern scientific study, are dealt with. As Me-phistopheles says to Faust, "Blood is altogether a peculiar juice". All this, however, is but introductory to the great thought of the sermon: that the principle of sacrifice is inherent in all life. "In his sufferings and passion

The Bulletin of the Western Theological Seminary.

our Lord had many precursors and followers upon the cross". Nor can we hope to escape the working of this principle, or be carried on our way in "flowery beds of ease". *Ad astra* must be the aim, *per aspera* the method, of him who would be true to the best that he knows and has.

Part III. contains several sermons exhibiting both beauty and power, as well as the freshness already noted as a characteristic of the book throughout. "The Men of Valley Forge" deserves particular notice as a unique and striking patriotic discourse. The author's success in avoiding platitudes in such a sermon is commendable—not to say enviable.

It is the closing sermon of this volume which will call forth the most criticism. The subject is "The Life Everlasting" (Text, Rev. 1:17, 18), and the author takes a position which is frankly and openly Universalistic. The argument—in so far as there is any argument—runs something like this: Christ lives, therefore we—all of us—shall live. Man is merciful; shall not God be much more so? "The keys of death and of hell" are in Christ's keeping; what need the sinner fear? At last however the author falls back on the simple conviction that "it must be so". Let me quote from the sermon itself:

"You can cite Scripture against me; I care not.....Not even thou, O Lord, shalt take away my hope for men. Thou shalt not deprive me of my comfort, Thou didst live and Thou didst die. Thou art alive forevermore. Thou dost keep the keys of death and hell. I know that some day, even as Thou shalt abolish death, Thou shalt lock the door of an empty hell and throw away the useless key."

This is strong language, but elsewhere in the same sermon we read:—"I am not putting humanity up on a dead level. Salvation has to be wrought out.....I am only pleading for us never to deny the possibility of working it out somewhere". Admittedly, then, this universal salvation of which Dr. Brady speaks so eloquently is only a possibility—a conclusion drawn not from the clear statement of any authority, fallible or infallible, nor from any irrefutable process of reasoning; but it conforms with the author's sense of the fitness of things, therefore, it must be so.

Farrar and others covered the same ground years ago, and what few arguments are advanced have been refuted time and again. The present reviewer deems it sufficient to suggest that Dr. Brady and others who write and preach in this way are doing a dangerous thing. Suppose they are right—will one soul the more be saved through their zeal in proclaiming this doctrine abroad? But grant that there is even the faintest possibility of their being wrong (and who will deny as much?)—then God have mercy on them: they are implanting in the minds of multitudes a false security, causing them to feel that present conduct is not of such importance after all—another chance will be given by and by.

Great and good men, we know, have held this view, and it does credit at least to the gentleness—the kindness—of the mind which entertains it, but until we are sure of our ground let us beware—lest we be blind leaders of the blind.

With the volume as a whole we are highly pleased, but we should have preferred a different ending.

FRANK EAKIN, '13.

Glenfield, Pa.

Literature

EFFICIENT RELIGION. By George Arthur Andrews. New York: George H. Doran Company. 1912. \$1.00 net.

This book is composed of ten lectures upon what the author believes are the helpful elements in Christianity to the men and women living in the strain and turmoil of modern conditions. In the preface he states his task by saying that "if the religion of Jesus is to maintain and increase its influence with the practical men and women of this century, it must do more than to demonstrate its truth, more than to reveal its beauty, more even than to point with pride to its twenty centuries of successful history; it must show its present helpfulness". To show the power of Christ to help us in this stressful age then is the task, and he proceeds to give what seems to him the needed emphasis upon certain Christian truths.

The chapter headings are suggestive of the argument of the book, "Profitable Faith", "Practicable Love", "Prevailing Prayer", "Saving Forgiveness", "Abundant Health", "Sufficient Consolation", "Sustaining Strength", "Satisfying Joy", "Attainable Peace", "Achieving Power".

In each lecture there is insistence upon the social aspects of the religion of Christ. Indeed it would seem that the author imagines that the world has just discovered a very startling truth in the life and teaching of Christ. With many others he seems to believe that Christianity is just emerging from the era of individualism into the era of social helpfulness. To some this will be the evidence of a decided lack of historical perspective. From the day of Pentecost to this hour the true religion of Christ has been leavening humanity, refining vulgar customs, destroying cruel and brutal conduct, arming men against oppression, establishing liberty in the State and democracy in the Church, creating great characters as leaders of men as well as lifting up the general mass of men to a higher plane of life.

It is well to have this insistence upon the social aspects of the teaching of Christ, but it is not beneficial to modern men to believe that they have just discovered in Christianity something that our ancestors altogether missed. Men in the Middle Ages were permeated with the spirit of social helpfulness or the great guilds could not have been formed nor the cathedrals built. The Pilgrims understood the social teachings of Christ or the Mayflower would not have crossed the sea.

The book is quite suggestive and will be valuable to many in freshening their ideas upon the subjects discussed. To a hurried layman in particular, who desires to see the vital points of Christianity, this book will be helpful.

Washington, Pa.

W. J. HOGUE

THE WEAPONS OF OUR WARFARE. By The Rev. J. A. Hutton, M. A. New York: George H. Doran Company. 1913. Price, 75 cents net.

After reading "The Weapons of Our Warfare" we feel that the work is a good example of the successful use of Church History as sermonic material. We feel too, the grip and power of the Cause we have espoused. We also realize the need to-day of a clearer line of demarcation between the Church membership and the world.

Inasmuch as the author treats only of the weapons of aloofness, faith, purity, and suffering, we think the definite article might well have been

The Bulletin of the Western Theological Seminary.

omitted from the title. These, however, are well treated and are well worth reading. We miss the weapon of prayer, the Divine Presence, and organization. As these were used in the Church's struggle during its first three hundred years, and after, we see that they could well have been treated. Too, in thinking in terms of to-day, as the title would have us do, we cannot help believing that although not distinctly Christian, the weapons of science, philosophy and even invention could be treated as weapons of our warfare. The preacher that is to command the forces of to-day must know and to some extent use these.

The book has some fine and striking thoughts and sentences. For example, "It is a bad sign when we are not suffering", "It is already a dead church that the world will let alone".

While the treatment bears the marks and limitations of spoken address, it nevertheless is thought-provoking and stimulating. One instinctively wants to go back and refresh his knowledge of Church History. He, too, is made hopeful of success of the Church in the day we live in; for God is better perceived as the Immanent and all-powerful One, who is daily looking for soldiers to put on the whole armor and endure to the end.

The book, furthermore, shows the progressive spirit of the author. He sees that it was no mechanical belief in a plan of salvation that made the early believers what they were. They were moved by a Life and that Life within them—an experience that impelled them on to do and to suffer.

The book as a whole belongs to a class which always leaves us with a sense of the incompleteness of the work, the lack of unity and organization. While it is primarily intended for the lay mind, it is a good tonic for the busy preacher.

DAVID P. MacQUARRIE, '05.

Perrysville, Pa.

GREAT IDEAS OF RELIGION. By J. G. Simpson, D. D. New York: George H. Doran Company. 1912. \$1.50.

Dr Simpson is Canon and Precentor of St. Paul's, London. He has written a number of books on live topics: "Christian Ideals", "Christus Crucifixus", and "The Spirit and the Bride". These books have already placed Canon Simpson before the reading world as the most eloquent and scholarly preacher in the Anglican pulpit to-day, and a worthy successor to Canon Liddon.

The author begins his work on "The Great Ideas of Religion" with six papers, in which he deals with Experience, Creation, Sin, Grace, The Christ of History, and The Real Presence. These papers have already been published in the Treasury Magazine and are known to most readers of theological works. Nothing, therefore, need be said on these papers.

To these six papers Dr. Simpson has added fifteen sermons, the most of which he preached in St. Paul's before publication. It is the author's desire in the papers and sermons, to set forth the great truths and principles of the Christian religion in the terms of to-day. The Canon is a modern man. He stands in one of the most central and crucial pulpits in the world, where he has the opportunity to see and study the great movements of the present. And as he looks out from St. Paul's he observes that the atmosphere in which man is living is in a state of con-

stant change. His messages come out of this state of flux, and are intended for men who are in the midst of the change. Of necessity there is much in them which will speak only to Englishmen of the present day. To carry them to other men in other countries would rob the messages of much of their vividness, except as they go to places where the same kind of conditions prevail.

Several of the sermons in the volume were preached after the Transport Strike or during the Coal War in England. These sermons especially manifest the deep interest their author has in the social problems of to-day. The social question has passed beyond the theoretical stage, for him. It is a fact that he considers the duty of the Church to face most fairly. He impresses on all Christians the importance of escaping from the prejudices of perhaps an honest, but unreflective conservatism which prevents the Church from appreciating more fully the causes of the social change and industrial disturbance. In the sermons on "The Baptist and Society", "Christ and Society", and "The Redeemer and Property", Dr. Simpson speaks so pointedly to the social problems that one is disposed to class him with the Christian socialists. But on page 248, he very distinctly states that he is not a socialist. In one of the fine passages in the book he says, "The problems that perplex us to-day are the chrysalis stage of those developments upon which will rest the social order of to-morrow. May we not fatally misread the signs of the times if our only answer to popular disturbances, to the turbulence of excluded classes, to the industrial unrest, is the appeal to law and order, the criticism of democracy, the identification of religious forces with the vanishing past? What the time seems to demand of us is, not a re-interpretation of theology, in the light of historical criticism and physical science, but rather new visions of Christ in the light of the changes which are swiftly accomplishing themselves among the nations of the world. New theology is inferior thought. Enlarged human sympathies will bring new visions of God. I shall be told that these are the views of the socialistic curate. I am not a curate, and, so far as I am aware, I am not a Socialist". However, in the sermon on "The Baptist and Society", he reveals how fully he sympathises with the "socialistic curate". He says, "And if we Christian ministers are asked to denounce social agitation we must respectfully decline. Such was not John the Baptist's method, nor was it Christ's. Rather it is our part, when the sea and the waves are roaring, to take up the herald's burden—'Repent, for the kingdom of heaven is at hand'. That is the message of courage and faith and love. The question is not whether we can secure the permanence of the old order, but whether Christ is to reign in the new; whether in Him, Who, coming after us, is preferred before us, men shall recognize with a fulness which our fathers never knew, 'the lamb of God that taketh away the sin of the world'".

In the final sermon of the volume, "Processional", Dr. Simpson sets forth in the clearest and strongest language possible, his faith in the cross of Christ as the redemptive force in the world. For him the cross speaks a trinity of assurance: It is the complete and final vindication of God.—It is the triumph of the method of poverty.—It is the crown of mercy. This sermon is a fitting climax to so important a contribution to the theological literature of to-day. "Great Ideas Of Religion" will meet the needs of many persons, both in and out of the pulpit. The subjects treated are timely, the method of expression is vivid and magnetic, and the author shows himself to be broad in his sympathies and sound in his faith.

M. M. McDIVITT, '07.

Blairsville, Pa.

The Bulletin of the Western Theological Seminary.

CATCH-MY-PAL. By Rev. R. J. Patterson, New York: George H. Doran Company. 1912. \$1.00 net.

This is the story of the rise and progress of the temperance movement, popularly known as "Catch-My-Pal", but the real name of which is "Protestant Total Abstinence Union". The author, who is the founder of the organization, is a young Irish Presbyterian minister, who for seventeen years was pastor of the Third Presbyterian Church of Armagh, Ireland, where the movement started. He had long been burdened by the ravages of drunkenness in his community and in an unexpected and unusual way was led to induce some drinking men to sign the temperance pledge and agree to get their "pals" to do the same. This was in July, 1909, and within one year 130,000 people had taken the pledge. The movement spread rapidly through the British Isles and then to other countries and is still advancing and bearing blessed fruit.

The book is not a treatise on the temperance reform nor a series of addresses, but simply the story of the movement and some of its results. While of necessity the author frequently refers to himself, he does it modestly. He is reverent, spiritual, charitable, humble, and deeply in earnest.

A wider acquaintance with the history and philosophy of the temperance reform would undoubtedly change some of the views which he expresses with much confidence and lead him to place more responsibility on the drunkard whom God says cannot "enter the Kingdom of Heaven", not because some one else has failed to play the "Good Samaritan", but because he, the drunkard, has yielded to and become enslaved by his appetite.

The author's charity for liquor dealers reminds one of Francis Murphy, and the movement as a whole is the same in general character as the Washingtonian movement started in this country 70 years ago. Little is directly said against the traffic or the importance of prevention, though this is implied. The book is a plea for the rescue of those who are already victims of drink and the others who suffer as a consequence.

Large stress is wisely laid upon public pledge signing, counter attractions to the saloons, sympathy with the tempted, the good results which have been wrought in many communities, the good influence exerted in drawing different churches together in union efforts, and the duty of Christian people to play the Good Samaritan to those who are in the toils of the tempter.

Emphasis is placed upon a phase of the reform too much neglected in the United States. The spirit is admirable and the optimism, enthusiasm, and courage contagious. As an illustration of applied Christianity, Mr Patterson's story ranks with those of Father Mathew, John B. Gough, and Francis Murphy, all of whom were also Irishmen.

CHARLES SCANLON.

LOTUS BUDS. By Miss Amy Wilson Carmichael. New York: George H. Doran Company. 1912. \$2.00 net.

This is a beautiful and most pathetic story of a serious endeavor to save the children devoted by ignorant and misguided Indian parents to be the brides of the idol in an Indian temple.

These temples pose as refuges for destitute and homeless girls. They must be comely and beautiful children who must by and by be able to

Literature

bring in a revenue to the institution by a life of sin. As the brides of the idol, to whom they are formally married, they are taught to believe that the sacrifice of their virtue is an acceptable service. The children of the temple, if female, are brought up to the life of their mothers. Such wives of an idol never become widows, are never deprived of their jewels and have no hard service of toil as do their sisters in the ordinary Hindu houses. This abominable system not only destroys the womanhood of thousands of innocent girls, but becomes a source of corruption to the community. The temple girls are used to induce mothers and fathers to devote their girl children to the idol, arguing as a motive the honour of having a child in the service of the gods and the security of the children in such a refuge. Usually the parents receive a "joy gift", varying in amount, in proportion to the age and beauty of the child. This "joy gift" is given by the temple women. "If she has been adopted as an infant, she knows nothing of her own relations, but thinks of her adopted mother as her own mother. As soon as she can understand, she is taught all evil and trained to think it is good."

"As to her education, the movements of the dance are taught very early, and the flexible little limbs are rendered more flexible by a system of massage. In all ways the natural grace of the child is cultivated and developed, but always along lines which lead far away from the freedom and innocence of childhood. As it is important she should learn a great deal of poetry, she is taught to read (and with this object in view she is sometimes sent to the mission school, if there be one near her home.) The poetry is almost entirely of a debased character: and so most insidiously by story and allusion the child's mind is familiarized with sin."

This will suffice to show the diabolical character of this temple system, and it will show how important is the work of saving the children from the life which the temple would fasten upon these innocent children.

The story of the children in the Home opened by Miss Carmichael and her associates is most fascinating. The beautiful buds of the lotus lily are appropriately used to symbolize these innocent babes, concerning which the Master said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven". The graphic descriptions of the varied characteristics of these wards of the Christian Church enable one to realize the unity of the human family.

Any Christian parent may see in these babes a picture of his own or her own darlings in the nursery. How horrible the thought that any of our own girlies should be abducted and then trained as an idol bride! Let the reader of this notice of "Lotus Buds" read the book and learn of one phase of missionary endeavour which appeals to every Christian heart.

But the brilliant authoress does not seek for the notoriety which her book justly brings her; nor the interest of her readers in the missionary work for the salvation of India's children, which she will arouse; but she seeks to expose a system of evil which is only next to the burning of widows or the casting of infants to the crocodiles. This system is enshrined in the superstitions of the people and defended by the brahmins as a sacred rite of religion and bolstered by legal figments, which brand the honest endeavor to rescue these children as kidnapping. Under such conditions, "this sacred work demands not lukewarm, selfish, slack souls, but hearts more finely tempered than steel, wills purer and harder than the diamond".

The claim of the authoress that the rescue of these oppressed children is *right* is clearly proven by the testimony of facts set forth in this book.

The Bulletin of the Western Theological Seminary.

She calls for legal enactment to secure the abolition of the white slavery of the Indian temples.

The law in force, in the letter reads as follows: "Whoever buys, hires, or otherwise obtains possession of, whoever lets to hire, or otherwise disposes of any minor under sixteen with the intent that such minor shall be employed or used for any unlawful purpose, or knowing it likely that such minor will be employed or used for any such purpose, shall be liable to imprisonment up to a term of ten years and is also liable to a fine". "But where it appeared that certain minor girls were being taught singing and dancing and were being made to accompany their grandmother and temple women to the temple with a view to qualify them as temple women, it was held that this did not amount to a disposal of the minors within the meaning of the Section."

Such a law is "a delusion, a blind, a dead letter, unless men of no ordinary insight and courage and character are appointed to see that it is carried out". Under the chapter entitled "What We Want" the author says: "We would have the law so amended, that whoever has been earnest enough about the matter to try to save the child from destruction, should be given the right to protect her if in spite of the odds against him he has honestly fought through a case and won".

An Indian Barrister is quoted as saying: "Is it not a sad thing that a Christian Government is unable to legislate to save the Children of Temple women?"

"Lotus Buds" is a book that gives information concerning the inner life of the people and of moral and social conditions that must greatly enlighten the reader. It is also embellished by fifty full page photographs which greatly increase one's interest in the reading. May the prayer of the author be speedily answered, that these chapters, written in weakness, may yet do something towards moving the Church to such prayer that the answer will be as once before, that an angel will be sent to open the doors of the prison-house.

REV. E. M. WHERRY, D. D.

Ludhiana, Punjab, India.

PREPARING TO COMMUNE. Eight Studies for a Catechumen class.
By George Taylor, Jr., B. D., pastor of Second Presbyterian Church of Mercer, Pa.

There is a growing conviction in the minds of efficient ministers, that the youth of our church ought to be grounded in the fundamentals of Christian truth before they are admitted to the full privileges of membership. It is apparent that the author, a recent and successful graduate of our Seminary, has felt the need of a small manual keenly, for the pamphlet before us is the result of his own experience in dealing with children of twelve and over. The eight studies to be given in eight consecutive weeks cover the following fundamental subjects: The Bible, Sin, Salvation, Confessing Christ, The Christian Life, Faith and Prayer, Church Membership, The Sacraments. Each one of these themes is developed in a series of questions which are answered in scriptural language, followed by reference to the main proof texts.

Literature.

This booklet is to be highly commended from the practical and pedagogical points of view. The language is simple and Scriptural, the scope of the subjects is comprehensive, no important element of the doctrines enumerated above being omitted; the progress of thought is logical, following the recognized theological order. Blank pages at the close of each study are provided for notes or remarks which the pastor may add. We think Mr. Taylor has rendered a real service to the Church in publishing this booklet, and we heartily commend it to pastors. It has been published privately and can be obtained directly from the author.

JAMES A. KELSO.

GORDON'S BIBLE STUDIES, Vol. II, No. 7. Seven Golden Stepping Stones. A study of the eighth chapter of Romans.

The author is the Rev. Seth R. Gordon, D.D., LL.D., President Emeritus of Henry Kendall College, an alumnus of the class of 1877. He proposes to publish a booklet like this present one each month. It will contain one or more sermons, or an outline of some book of the Bible; the cream of twenty-five years' study in the University. The subscription for the series is a dollar for twelve issues.

Alumniana

CALLS

Rev. W. B. Love ('11), of Smithfield, O., has accepted a call to Sidney, O.

Rev. H. W. Warnshuis ('76), of New Texas, Pa., has accepted a call to the First Church of Port Royal, Pa.

Rev. J. G. Black ('91), of Millport, O., has accepted calls from Richmond, Bacon Ridge, and East Springfield, O.

Rev. W. G. McConnell ('04), of Gunnison Colo., has accepted a call to the First Church of Ouray, Colorado.

Rev. David W. Woods ('85), of Gettysburg, Pa., has been called to the Lower Marsh Church, Presbytery of Carlisle, Pa.

Rev. D. T. Scott ('01), of Aspinwall, Pa., has accepted a call to the First Church of Bedford, Ind.

Rev. Dr. W. G. Reagle ('68), of the First Church of Wellsville, O., has been called to the First Church of Alhambra, Cal.

Rev. Isaac Boyce ('84), has been called to Allison Park, Pittsburgh Presbytery.

INSTALLATIONS.

Rev. John Connell ('13) has been installed over the churches of Farmington and Scotch Ridge, Ohio.

Rev. H. F. Kerr ('99), formerly a member of Cincinnati Presbytery, has been installed pastor over the church at Logan, O.

GENERAL ITEMS.

Rev. David S. Tappan, D. D. ('67), has resigned the church of Circleville, Ohio.

Rev. W. J. Wilson ('76) has resigned the pastorate of the Washington Church, Presbytery of Kittanning, Pa.

Rev. Andrew J. Montgomery ('90) has resigned the Second Church of Oak Park, Ill., to accept the superintendency of Church Extension of Portland Presbytery.

At the Ministers' Meeting on September 22, Rev. Dr. Andrew Verner ('81), President of Scotia Seminary, read a paper on the work of that institution which was informing and encouraging.

Rev. Dr. William S. Miller ('78) has resigned the pastorate of the First Church of Hollidaysburg, Pa.

The pastor and congregation of Kenwood Evangelical Church are rejoicing in the successful changes made in the auditorium of their church. It has been redecorated in a most pleasing and attractive manner. A new pipe organ is being installed and plans are ready for enlarging the church edifice. Rev. Albert J. McCartney of the class of 1903 is the pastor.

Rev. M. P. Steele ('06) has resigned the church of Minerva, Ohio.

Rev. Edward L. Wehrenberg ('12), Longs Run, Ohio, has accepted a professorship in Hastings College.

Alumniana.

The pastor and congregation of the Presbyterian Church of Mannington, W. Va., are rejoicing over the removal of a \$7,000 debt that weighed upon them when the present pastorate began. Rev. H. A. Smith ('03), has been its pastor since 1909 and is having great success in his work.

Rev. F. D. Miller ('03), pastor of the Calvary Church of Wilkinsburg, Pa., preached his tenth anniversary sermon. Among the interesting facts brought out were that in the ten years of the church's history 710 members have been received, 410 by letter and 300 on confession of faith.

At its recent Commencement Grove City College conferred the degree of D. D. on the Rev. W. E. Allen ('92), pastor of the Presbyterian Church of New Cumberland, W. Va.

Rev. J. M. McJunkin, 'D. D. ('79), read a paper on "The Country Church in Pennsylvania" before the Presbyterian Ministers' Association, on September 15.

Following is a tabulated list of accessions since the publication of the last Bulletin in churches administered to by alumni of the Seminary:

First, Jeannette, Pa.	23	Rev. W. L. McClure, D.D..	('93)
Marion Center, Pa.	10	Rev. R. J. Roberts.....	('94)
Lemington, Pittsburgh, Pa. .	20	Rev. C. R. Zahniser	('99)
Brighton Rd., Pittsburgh, Pa.	12	Rev. R. H. Allen.....	('00)
Homewood Ave., Pgh., Pa..	13	Rev. P. W. Snyder, D. D. .	('00)
First, Huntington, W. Va....	16	Rev. Dr. N. Donaldson....	('83)
Mt. Washington, Pgh.....	7	Rev. C. S. McClelland, D.D.	('80)
Forty-third St., Pittsburgh..	24	Rev. Geo. L. Glunt.....	('11)
Jersey Shore, Pa.....	8	Rev. J. L. Ewing	('93)
Meriden, Iowa	6	Rev. Jno. W. Little	('72)

Rev. Arthur H. Guttery of Washington, Pa. and his bride, who was Miss Myrtle Chaney, left for Seattle whence they sailed on September 29 for Shanghai, China, where Mr. Guttery will assume charge of Y. M. C. A. work in Shanghai and vicinity.

Rev. George Taylor, Jr., B. D., class of 1910, has published a pamphlet, entitled "Preparing to Commune". It contains eight studies for a catechumen class. It is noticed in this issue under "Literature."

Rev. George S. Watson ('10), has preached the following course of sermons on "Books of World Influence" in his church at Mt. Vernon, Ky., on Wednesday evenings:

Feb. 10, Bunyan's "Pilgrim's Progress"—the world's finest allegory.

Feb. 26, Homer's "Iliad" and "Odyssey"—the world's greatest epics.

Mar. 5, Cervantes' "Don Quixote"—a Spanish satire that appeals to all nations.

Mar. 12, "The Confessions of St. Augustine"—a devotional classic of universal interest.

Mar. 19, Hugo's "Les Miserables"—the most widely read of novels.

Mar. 26, Dante's "The Divine Comedy"—the supreme example of symbolic poetry.

Apr. 2, Green's "A History of the English People"—the greatest of all modern histories.

Apr. 9, Tennyson's "Idyls of the Kings"—poems of irresistible charm and deep spiritual insight.

Apr. 16, Shakespeare's "Hamlet"—the world's most noted tragedy.

Apr. 23, "The Holy Bible"—the choicest of literature and the Book of Life.

The Bulletin of the Western Theological Seminary.

Dr. B. P. Fullerton, gives an account of Mr. Watson's work in the "Presbytery Advance" of July 3, from which we quote the following:

"From Danville I went on Monday to Mount Vernon, which is the seat of the Langdon Memorial School for Girls, supported by the Board of Home Missions assisted by Mrs. Langdon, of Baltimore. There were forty girls in the institution, gathered from the mountains within a radius of one hundred miles, and some of the things which I saw there and heard in a stay of two days were to me most stimulating. The institution is a real home. Miss McCord is a princess in the management of such a home, mightily impressing the girls with her own personality and at the same time managing the whole household with a quiet dignity that must have an uplifting, culturing influence on the minds and lives of the inmates of the home. Three of the girls graduated and each one took as a subject Some Relation of the School to the Home, and, while I was not permitted to hear the papers, I am told they were of rather a high order.

"Rev. Mr. Watson, pastor of our home mission church at Mount Vernon, preached the commencement sermon on June 1, and on Wednesday evening, the fourth, Rev. Dr. W. Francis Irwin, of Louisville, delivered the commencement address. On Wednesday afternoon a communion service, styled the Farewell Communion Service of the church to the school, was conducted and I do not know when I have been more impressed with the beauty of such a service and the effect that it must have on those who attended it. Seven or eight of the girls were welcomed into the church, dedicating their fresh young lives to the service of God. Dr. Irwin, Dr. Cheek, and Rev. Mr. Michel of Harlan, Ky., took part in the service. Mr. Watson has done a splendid work in Mount Vernon, and, much to the regret of the school and the citizens, he was to announce on Wednesday night his purpose to resign the work in order that he might take up a similar work at Booneville.

As I studied the school and church and also the devotion of Mr. Watson to the field, I wondered why more of our young men coming out of college and seminary, where they have been trained very largely at the expense of the church, should not dedicate themselves to this real home mission enterprise. Some of the brightest gems are to be gathered, I am sure, for the kingdom of God right out of what we call "delinquent communities". There were young women in this school that had been brought there and trained by the school that would do credit to any social circle in the country, and certainly it is an enterprise worth while to have part in the Christian culture of those who are to make for all time to come such impressions upon communities in which they may under the providence of God move.

I do not see how anyone can feel that home mission work is drudgery if only he has the vision of these young men I met, not for the first time to be sure, but anew, on this journey. Mr. Michel and Mr. Watson are old schoolmates and yoke-fellows in a great enterprise, and I could but sav over and over as I looked upon them in their association and felt the thrill of their enthusiasm in their work, "The Lord bless and prosper such men and add to the number of them as the years go by."

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1828

The faculty consists of eight professors and three instructors. A complete modern theological curriculum, with elective courses leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degrees of A. M. and Ph.D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 35,000 volumes contains valuable collections of works in all departments of Theology, but is especially rich in Hebrews and Church History; the students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

Two post-graduate scholarships of \$500 each are annually awarded to members of the graduating class who have the highest rank and who have spent three years in the institution.

A gymnasium and grounds afford ample opportunity for recreation. A new dormitory, equipped with latest modern conveniences, was opened in September, 1926. All the buildings of the seminary are located on West Park, one of the most beautiful residential districts of Greater Pittsburgh.

For further information, address:

Rev. James M. Smith, D.D., D.C., D.D.

West Side, Pittsburgh, Pa.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published five times during the year: in January, February, April, July, and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

The Historic Jesus (continued)	5
Rev. W. R. Farmer, D.D.	
Eucken and Christianity	15
Rev. R. S. Calder, D.D.	
The Seminary Whirlwind Campaign	29
A Church Gymnasium	36
Rev. W. B. Love.	
Literature	39
Alumniana	55
Necrology	60

Communications for the Editor and all business matters should be addressed to
Rev. JAMES A. KELSO, Ph. D., D. D.,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station), under the act of July 16, 1894.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1914

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation.

THE REV. DAVID GREGG, D. D., LL. D.
President Emeritus and Lecturer Extraordinary

THE REV. MATTHEW BROWN RIDDLE, D. D., LL. D.
Professor of New Testament Criticism

THE REV. ROBERT CHRISTIE, D. D., LL. D.
Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology.

THE REV. DAVID E. CULLEY, Ph. D.
Assistant Professor of Hebrew and Acting Librarian.

THE REV. WILLIAM H. JEFFERS, D. D., LL. D.
Lecturer on Ecclesiastical History

PROF. GEORGE M. SLEETH.
Instructor in Elocution

MR. CHARLES N. BOYD.
Instructor in Music

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME VI.

JANUARY, 1914

No. 2

The Historic Jesus.*

(Concluded)

REV. W. R. FARMER, D. D.

This relationship is partly in the nature of a development, as in the case of that which has just been discussed, partly in the way of direct antagonism, resulting from an alleged inadequacy in the liberal application of the principle. In the working out of their naturalistic theory of the origin of Christianity the religio-historical school has recognized the syncretism of the Græco-Roman world as a large factor in the case, and this is notably true in their treatment of the infancy-narrative of Matthew and Luke. The contemporary legends of the virgin birth of semi-divine beings have been regarded as contributing very largely to the story of the virgin-birth of Jesus. The radical critics differ from their liberal antagonist only in according a larger influence to this syncretistic movement of the time, regarding the story of the Crucifixion and Resurrection, for example, as only a Christianized form of the Osiris-Adonis-Attis myth. Here again we may say that the radical position is but a development, almost in-

*Note.—The first part of this article appeared in Vol. V., No. 4, p. 11, Apr., 1913.

evitable of the liberal theory. If the syncretistic theory can be applied to account for the belief in a miracle at the beginning of the narrative, why may it not be equally valid in dealing with the one at the end of it, especially when the Osiris myth lies so close at hand? What, indeed, can limit the scope of the principle except a possible exhausting of the supply in the pagan mythology? For the liberal theologians also, like the radicals, hold as valid the principle that likeness in the form of two narratives, such as that of the virgin birth or the resurrection as compared with corresponding myths of paganism, indicates identity of origin.

At another point in the application of the naturalistic theory, however, the two schools are in direct antagonism. The liberal theology seeks to account for the origin of Christianity from the person of Jesus, considered as wholly human. In this endeavor they meet two very considerable difficulties, the one of which grows out of their attempt to escape the other. To the question how the Christian religion, with its central element in worship of Jesus as the divine Christ could have originated in a person who was only human they can give in the main but one answer. It was the result of the tremendous impression made by the great personality of Jesus, and his own personal religion, upon the first group of disciples.

But at this point the radicals meet them with a flat denial. For, they say, however profound the impression made upon these men by a supposed personal Jesus, it is impossible to derive from such an impression alone a belief in his divinity, which they themselves declared was based upon his resurrection after death. And when the liberal critics seek to relieve the pressure at this point by affirming that Christianity as we know it is really the work of Paul and not of the primitive disciples or of Jesus himself the answer is that this only increases the difficulty by introducing the problem of the conversion of Paul, who was never under the personal influence of Jesus

The Historic Jesus.

at all. No conservative has pressed this point, in which conservatives and radicals are at one, with more vigor than the champions of the mythical theory, notably William B. Smith, in his book "Ecce Deus".

There is yet a third point of contact between the liberal school of critics and their radical opponents, rather a third point in which it appears that the new school is the legitimate offspring of the other, namely, the critical method employed in dealing with the New Testament and other literature touching the origin of Christianity. It is to be noted here that none of the leaders of the radical school is a trained critic. Drews is a professor of philosophy; W. B. Smith, formerly a professor of mathematics, is now a professor of philosophy; Virolleaud, the chief French representative of the school, is a professor of Assyriology and the history of religion, and so, also, is Jensen; . . . Kalthoff is a socialistic pastor in Bremen, and so on. They have picked up the tools of workmen in a craft of which they are not masters, and use them without the necessary training. Their critical procedure is so arbitrary, characterized by so extreme an overworking of the principle of later interpolation that it can scarcely be called criticism at all. But here again, although the liberal critics repudiate their method as a perversion of criticism, is it not true that they themselves have set the pace by using the theory of later interpolation and other forms of modification in those parts of the narrative which do not agree well with their position? When Weiss accuses the radicals of being arbitrary in their use of the theory of interpolation, Drews impudently retorts, "He who lives in a glass house should not throw stones", and how can the liberals deny that the retort is fair, though it be not courteous?

It thus appears that the radical theory is in the closest possible affiliation with the liberal theology of the religious-historical school, if not the legitimate and logical issue of it, in three of its main elements—the philosophical presup-

position of Hegelianism as developed by Hartmann, the scientific presupposition of naturalism with its large use of syncretistic movements in the religious life of the world at the time of the origin of Christianity, and its critical method. It is difficult to avoid the conclusion of Dunkmann that the mythical theory is indeed the *reductio ad absurdum* of liberal criticism—though it is to be said that Dunkmann does not state the matter quite so bluntly.

Let us now come a little closer to the work of these men by making an examination of the mythical theory as it is presented by one of the leaders of the school, William B. Smith, in his book, "Ecce Deus". In Smith's earlier work, "The Pre-Christian Jesus", he devoted himself to the establishment of the thesis that there was in existence before the beginning of the Christian era, a cult centering in a mythical person called Jesus, that this cult was practiced by secret societies not only in Judea and Galilee but in Syria and other parts of the Mediterranean Basin, and that the New Testament literature was the literary form in which the esoteric faith of these sects was expressed, or rather, concealed, under symbolic language understood only by the initiates. In the volume before us he is concerned mainly with the New Testament literature, seeking to establish the symbolic character not only of the Gospel narrative, but also of the Pauline and other epistles. The book, however, like one of the leading characters in a recent novel, is not by way of being consecutive, and the author introduces a number of points which are not immediately relevant to the particular purpose in view.

We find in the preface the statement, in very clear and definite form, of one of the leading motives of Smith's inquiry, namely, the exegetical. If we rightly understand his words, it is this exegetical motive which has provided the initial impulse to the whole enterprise in which he is engaged, or rather, it is upon the basis of an exegetical principle that his whole structure is built. In this method

The Historic Jesus.

of approach Smith is, so far as I can learn, peculiar. In the exegetical principle which he announces as fundamental to his system, he renounces all that has been gained in the science and art of Biblical interpretation, from the days when the Antioch school in the fourth century exhibited the absurdities of the prevalent allegorical exegesis and introduced sounder principles, until the days when John Calvin reaffirmed these principles of the historical school and developed them into the type of interpretation generally dominant to-day. For Smith, Origen is the mighty father of all such as interpret Scripture, and the New Testament is an intricate net work of symbolism, the meaning of which is never on the surface, but always hidden beneath a covering of allegory, made necessary by the character of the faith, which was presumably not acceptable to the vested interests of the time. Indeed, Smith goes his mighty father one better, for whereas Origen allowed that the obvious and literal meaning of a text might be objectively true, although it was useless, Smith holds that if a passage purporting to be a narrative of objective fact can be symbolically interpreted it is thereby proven to be no real narrative of fact, but an allegory. He says "Reflection can fix itself and dwell on the spiritual content *only when* the historical investiture is recognized as feigned and unreal. . . . As a pure symbolism the miracle of the loaves and fishes might enforce a *beautiful and profound* doctrine; as a literal occurrence it could not teach any such truth at all, for it would divert and fasten the attention of all upon the astounding material prodigy. Hence it is clear that Jesus could not have portrayed his teaching in such pictures, that in every single case the recognition of a symbolic aim entails the surrender of the historical element". It would be strange indeed if our author, armed with such an engine of destruction as this, and running amuck through the New Testament, should not work havoc with all that which seems to the uninstructed a plain statement of fact. It is on the basis of such exegesis

The Bulletin of the Western Theological Seminary.

as this that Smith can declare, with all the emphasis of italics, that "there is not a single distinctly human trait or act ascribed by Mark to Jesus". And so the Gospels are relieved of the historical element, and, so far as they are concerned, it is, as the author complacently observes, all plain sailing.

When we come to the Pauline epistles the treatment is very much the same. Our author finds absolutely no reference to a historic Jesus. Many of the passages in the four great epistles he explains by the symbolical method, affirming that because Paul manifestly uses figurative language here and there, we may conclude that all his language is figurative—symbolic. Moreover, the Pauline literature is saturated with gnosticism. As an example of the gnostic element in Paul he cites 1 Cor. 15:8 "as if to the *ektroma*", which *ektroma* is nothing more nor less than a technical term of gnosticism to indicate the last and least of the æons sent forth, not worthy to be called an æon.

We may note one more element in the method by which Smith, and with him all the writers of the mythological school, deal with the Scriptures, namely the free use of the interpolation-theory, for the purpose of breaking the force of passages which make against their position.

The eleventh chapter of 1 Cor. has universally been regarded as a strong testimony in support of the Synoptic account of the institution of the Lord's Supper. Its significance for Prof. Smith lies in the fact that it purports to be a narrative of an event in the life of Jesus, set forth in language which does not readily yield itself to symbolical interpretation. If it is accepted at its face value—and it seems to have no other, no hidden meaning symbolically expressed—it must be regarded as destructive of the whole radical contention. But Prof. Smith is not disturbed. Here as elsewhere it is for him all plain sailing. Where the exegetical principle of symbolism fails he falls

The Historic Jesus.

back on the critical theory of interpolation. He begins the examination of the passage in question (1 Cor. 11:23 ff.), with a comparison of the four accounts of the institution of the Supper—the three of the Synoptic Gospels and this Pauline account,—calling attention to the fact that the Lukan narrative shows evidences of an advanced development along dogmatic lines, as compared with the earlier account in Mark, and that the Pauline version is closely akin to that of Luke, differing from it only in that it represents a higher development along the same line. But against this supposed sequence of stages in doctrinal development, indicated by Mark, Luke, and Paul, in the order named, the objection may be raised that as a matter of fact the Pauline version is the earliest of the three. Liberal criticism has its own answer to this objection, but Prof. Smith has another and a simpler one. The Pauline passage is an interpolation. "It is a notorious fact that the original New Testament Scriptures have, in general, been subject to revision, overworking, and interpolation. Why, then, should 1 Cor. be exempt? Why should it form an exception to the general rule? . . . Since the passage presents obviously a comparatively late stage of dogmatic evolution, we should be perfectly justified in regarding it as a late accession to the text." The principle here applied is that which has already done such yeoman service in the hands of liberal criticism, the principle, namely, that the narrative element in the New Testament is the product of dogmatic theology, invented for the purpose of explaining or justifying belief.

But, conclusive as this reasoning is, in the author's judgment, he generously throws it all away and bases his use of the interpolation theory in the case of this passage upon other considerations.

1. "These verses occur in a region of interpolation."

2. "It is hard not to believe that a late consciousness is speaking in verse 2".

The Bulletin of the Western Theological Seminary.

3. A confusion here between the Sacrament and the Agapé.

4. A different conception of the Lord's Supper from that of 1 Cor. 10:14-22, which is more primitive, more in accord with the Didache, etc.

In connection with the point about the Didache the author asks, "In the presence of this extremely ancient teaching concerning the Eucharist, how is it possible for any one to maintain that the Gospel story is historical and the Corinthian version primitive? Are they not manifestly elaborate and deep-thoughted symbolisms?" But one may ask, if they are thus proven to be elaborate and deep-thoughted symbolisms, and if the whole synoptic narrative and the Pauline literature as well, are permeated through and through by symbolism, why all this labored argument to show that this passage is an interpolation?

Thus by one way or another the New Testament literature is relieved of all that purports to be narrative of historic fact. Either it is symbolical or it is an interpolation, or, as in the case of this Corinthian section, it is both.

But there are certain references to the origins of Christianity in contemporary literature outside the New Testament. They are, it is true, scanty, but so far as they go they seem to testify that Christianity owed its origin to a single historic person, named Jesus. The chief among these are found in Josephus and Tacitus. Manifestly these profane historians are not to be dealt with by the method of symbolical exegesis. Interpolation is our only salvation here, and Smith has no hesitation in affirming that all the passages in these authors which refer to Christ are later Christian interpolation.

It is impossible to give further illustrations of Prof. Smith's critical and exegetical methods, and we turn to the consideration of the results attained by the application of these methods to the New Testament. If the New Testament is no longer to be considered as the history and the

The Historic Jesus.

interpretation of a real person, then what is its true content? Prof. Smith answers this question in one word—Monotheism. The substance of the primitive Christian faith and teaching was not a person but a principle—a principle which, standing in sharp antithesis to the popular religions of the Græco-Roman world and to the emperor-worship which constituted the official religious cult of the empire, must be presented in a veiled form. It was this necessity which gave rise to the elaborate symbolism, in which the central principle of Monotheism, in all its phases and its varied application to human life, was set forth in the concrete form of history in the Gospels, and a systematic interpretation of that history in the Epistles. Primitive Christianity is thus discovered to have been a highly esoteric religion. Its propaganda was carried on under the veil of symbolic language which was understood only by the initiated. And as the content of this hidden propaganda was an abstract principle, veiled under the symbolic forms of history and exposition, so the dynamic of it was found in the wide-spread enthusiasm for Monotheism which, as Prof. Smith informs us, was, at the beginning of the Christian era, prevalent in the world. "The existing conditions", he says, "were such as to arouse the monotheistic instinct to almost feverish activity". The origin of Christianity is thus accounted for by the "almost feverish activity" of the "Monotheistic instinct"—whatever that is—and its permanence and growth by the fact that by the time the fever of its first enthusiasm for an abstraction had died away men had fallen into the mistaken idea that its primitive literature contained the history and the teaching of a real Person, and a passionate loyalty to this Person—really fictitious—had taken the place of the earlier "feverish activity" of the "monotheistic instinct".

Absurd as are the issues of this latest phase of extreme radical criticism they are not without significance. For they show, first, the dangerous possibilities of a criticism

which is too arbitrary and subjective, which proceeds upon naturalistic preconception and is unwilling to recognize the supreme and unique fact of a divine-human Christ. For it is this preconception that forms the basis of Smith's dilemma—either Jesus was a humanized God, i. e., divinity symbolically represented under the form of humanity, or he was a deified man, i. e., one who was in reality only a man, who in some way came to be regarded as God by his original disciples. The latter position is that held by the religio-historical school of criticism; Smith is driven to the other horn of the dilemma because he finds himself unable to accept the religio-historical explanation of the transition between a purely human Jesus of history and a divine Christ of faith and experience—a transition which must ever remain an insoluble enigma.

The results of this particular phase of radical criticism are significant also in the hope which they inspire that extreme subjectivity in the treatment of the New Testament will presently be replaced by a more scientific and therefore more reverent attitude. It is neither to be expected nor desired that any reaction should carry us back to the position of Christian scholarship before modern criticism began. But when criticism runs wild, and issues in such absurdities as those which we have been considering, it is a comfort to know that reaction in some degree is inevitable, and as God makes even the wrath of men to praise him, so he may make their foolishness also serve the same end.

Eucken and Christianity.

REV. ROBERT SCOTT CALDER, PH.D., D. D.

Rudolf Eucken is an man with a message. That message is evident on almost every page he has written. And it is a message that is especially appropriate to our modern life. In fact it has grown out of Eucken's regretful brooding and thoughtful reflection upon the weaknesses and deficiencies of the present age. He sees a materialistic stamp on our whole modern conception of life. This is to him one of the conspicuous and deplorable results of the marvelous scientific and commercial progress that has characterized recent times. He feels keenly the modern lack of sympathy with the spiritual, the loss of appreciation of the inner sources and forces of life. He is a most vigorous preacher of a spiritual revival, the champion of the restoration of the spirit to its primal place in human life. This is his one theme and text. It matters not what particular field he may be traversing; all roads for him lead to this Rome.—the exaltation of the spiritual above the natural or worldly. His interest in the lives and thought of the world's great thinkers centers in this,—their influence upon and their contribution toward the spiritualizing of life. His extensive search into the philosophic basis of religion brings him to the same goal,—the inner, spiritual heart and core of life. His critical investigation of Christianity as the ultimate or absolute religion results in his so spiritualizing Christianity that it becomes for him the essential and final religion of the spirit of man. This is the truth, the philosophy, the religion, the gospel he preaches, and preaches with almost monotonous insistence. He pleads with such sincerity of purpose, such a genuine desire to lift the world up to a loftier and nobler conception of life,

The Bulletin of the Western Theological Seminary.

that many are tempted to forget, or else fail to note, that some of the paths he so pleasingly and persuasively opens up to us are of uncertain and dangerous ending. The main emphasis, the general trend of his discussion meets with our unqualified approval. He supplies the modern man with a much needed stimulus to free his spirit from a stupid submission to the too prevalent realism and worldliness of modern thought, and from a too easy acceptance of the materialistic suggestions of modern science. The good effects in general of his soulful preachings are so gratifying we should like to forgive him his digressions, hoping his readers will follow him in the main and not be led astray by his doubtful disputations.

The chief features of Eucken's system of philosophy are indicated by the names that have been applied to it. He himself prefers the descriptive title, Activism. This suggests his protest on the one hand against naturalism with its impersonal, external-acting forces, and on the other against intellectualism which attempts to find in abstract reason the final explanation of things. Activism, like Pragmatism, sees value in the practically good and useful. That is real and true which most elevates and ennobles and enriches life. "Conceptions are determined by life, and not life by conceptions". The term, too, indicates that activity—creative, self-activity—is the key to the problem of life. Truth and reality are to be achieved. Spiritual freedom is a thing to be won. Life is a struggle, the soul in action. Man arrives at his high destiny by way of opposition, by conquering, by climbing.

Eucken's system is often designated "the new idealism". Of course, in being merely idealistic he is not original, even among modern thinkers. There is and has been a widespread reaction against the prevailing materialistic, mechanical, so-called scientific conceptions of life and philosophy. Preachers, poets, philosophers, and scientists themselves, though sometimes unwittingly and unwillingly, have joined in the crusade: Green, the Cairds, Bradley, Bosanquet,

Royce, Ormund, Watson, not to mention others among the philosophers; Wordsworth, Tennyson, Browning, and others among the poets; all preachers and teachers of religion, in so far, at least, as they press the superiority of the spiritual above the natural. It is a large and increasing company that are proclaiming idealism in some of its various forms. Even science, that seems to stand impreguably intrenched within its material realm, is immeasurably indebted to idealistic thought. Indeed it has contributed greatly to idealistic tendencies and progress. For the world of science is not the world of empirical changes and events, but the world of mind. The order which science discovers, or seems to discover, in nature is the order of mind. The unity which science sees or produces in the world of sense-experience is the unity of mind. Science is actually becoming idealistic in character. The elements, the atoms, the ultimate units of so-called matter, however they may be named, with which science deals, are fast receding from empirical touch, vanishing into immaterial energy or force. They are becoming ideal, and are no longer real in the generally accepted materialistic sense of the term.

In his idealism in general, Eucken is in accord with the best and current philosophic thought of the day. It is difficult, however, to distinguish clearly and briefly the particular form of his idealism. It is called by some "personal idealism". That is appropriate and suggestive, in as much as it points out his opposition to the impersonal character of naturalism and the abstractness of intellectualism. His philosophy of life has a place for the emotional element, feeling and intuition. It is warm and personal and living. But it must not be forgotten that Eucken has apparently neglected the fundamental property of personality, individuality. He speaks constantly of the Spiritual Life as a Whole, and of the Whole, which does not become definitely individuated. The full recognition of man as an individual, possessing life and agency and self-orig-

inating activity in himself, one feels to be wanting, lost in the too exclusive emphasis upon the wholeness and all-pervasiveness of the Spiritual Life. The individual is absorbed, loses his individuality, in the pantheistic Spiritual Whole.

"Religious idealism" is a preferable designation. For if, as Eucken points out, "life as a whole turns out to indicate the operation of a higher power", then we are led to religion as to something ultimate and fundamental in human life. For the life of man is not merely the life of nature. Man possesses in his spiritual life a higher order, a new stage of reality. Eucken is led to conclude that "a new universal life is imbedded in the Spiritual Life. It is only as a revelation of such a nature of life that spiritual creativeness, art and science, morality and right, can develop themselves and transform men. If, then, all genuine spiritual life is the effect of a higher power, religion is embedded in it". And "religion is able to attain a secure position and an effective influence only when it is founded upon the whole of life and not upon a particular so-called faculty of the soul, be it intellect, feeling, or will".

Thus his whole philosophy of life is deeply and genuinely religious. The spiritual life is the source and core of all life. Religion is but the recognition of the dependence of man's highest life upon the all-pervasive Spiritual Life,—this and the resulting attitude and activities, the consequent increase and newness of life.

This brings us to the consideration of Eucken's conception of religion and more particularly of the Christian religion. Eucken distinguishes between what he calls universal and characteristic religion. Universal religion is merely the sense of an antagonism between the spiritual and the natural, the consciousness of the immanent presence of the Spiritual Life in the world. The conflict between the two worlds thus realized is inevitable. There is as yet no triumph of the spiritual. There is no personalizing of the universally immanent Spiritual Life. There

is at best but a vague realization of a kind of diffused spiritual presence. Characteristic religion has advanced beyond this stage. The Spiritual Life has now become personal, has become God. Eucken usually prefers the former more general and less personal designation, though he uses the latter. Religion has here created for itself its own peculiar, characteristic sphere. Life has been lifted up into a higher realm of greater inwardness, of immediacy of communion of man with God. Universal religion is but the soul's awakening to the spiritual character and possibilities of man's nature, due to the definite recognition of the spiritual life and power pervading and immanent in all things. This causes the moral struggle, but does not insure victory to the spiritual in man. Characteristic religion, however, is the soul's actual entering into immediate, personal fellowship with the Spiritual Life, which has now become for the soul a living personal Omnipresence. The struggle is not now over, but its uncertainty and its hopelessness are past. The conflict and the contradiction remain, but the certainty and the assurance of final triumph brings a present peace and joy, than which victory itself could scarcely give a greater.

This religion of a distinctive kind mankind has endeavored to realize. The historical religions have arisen out of the common desire in men to possess a higher, more spiritual life. Man has striven to enter into closer, more inward communion with the Divine. Each historical religion in turn has put forth the claim to offer to the world the one and only path to God and Life. Yet these various claims do not necessarily destroy one another. Rather through them all runs the thread of universal truth. They may be stages in man's progress to the one absolute religion. Historical religions from their very nature have what truth they possess imbedded in the environment of their temporal origin. Their greatness and their vitality depend largely upon the personalities of their founders. It is the insight of these great religious, spiritual seers, their

The Bulletin of the Western Theological Seminary.

own depth of experience of the new inner life, that has revealed this new world to men. Their independence, their individuality, their immediate certainty of the reality of this new order, the assurance with which they committed themselves to their faith in this spiritual world, compared with which the world of sense became but a fleeting shadow, the immeasurably higher value they placed upon the moral and spiritual, the struggle they bore, the victory they won in this new realm,—it is this, in such leaders as these, that has made the spiritual life so impressively real to the generality of men. This Life once lived, once made concrete in even a single personality, is proof of the possibility for others. Such a Life becomes the center, the focus of a fascinating power that draws men out of the daily drudgery of mere existence on the low sensuous level of life up into the serene and serious spiritual sphere in which man becomes partaker of the Divine, co-worker with God. Here, too, he shares in the Divine thought and conception of life and the universe, and in the eternal purposes of God. All men are here seen to be bound together into one corporate brotherhood, the whole universe animated by one Life and moving toward one supremely good end. Limited and narrow as historical religions must be, having their origin and development in time, they are not to be ignored nor too lightly esteemed. They “are not the truth itself, but appearances of the truth, and pathways to the truth”.

Christianity, according to Eucken, is not simply one of many historical religions. It is the pre-eminent one among them. It alone possesses those essential elements that fit it to be or to become the final or absolute religion. This high place he unhesitatingly gives to Christianity. “As certainly as there is only one absolute truth, there can be only one absolute religion, and this religion coincides entirely in no way with any one of the historical religions.” Christianity, he declares, “is the highest embodiment of absolute religion”. It “is not a special phenomenon by the

Eucken & Christianity.

side of other similar phenomena, but is the main struggle for the soul of man". "Thus there is no need of a breach with Christianity; it can be to us what an historical religion pre-eminently is meant to be—a sure pathway to the truth, an awakener of immediate and intimate life, a vivid representation and realization of an eternal order which all the changes of Time cannot possess or destroy".

Eucken differentiates two elements in the Christianity of to-day, and indeed of every age,—its existential-form and its abiding substance. Such a distinction is clearly justifiable and is more or less recognized by every one. The religious life and beliefs of any age must necessarily be expressed in the language and by means of the prevailing concepts of that age. Each generation utters its own prayers, chants its own hymns, makes its own confession. Its religion bears more or less conspicuously the stamp of the age. This existential-form, as Eucken calls it, or age-impress, in religion as in all else tends strongly to become traditional in character. No age creates anew and for itself. Each receives the heritage of the past and shapes it in its own peculiar mold, often with but slight changes. But through all these forms, be they antiquated or modern, there flows the essential substance, the eternal truth of Christianity. The problem for each succeeding age, for Eucken and for us of to-day, is to distinguish carefully between the wheat and the chaff, to separate the kernel from the shell, the eternal nucleus from the temporal accumulations. And as Eucken puts it, "the substance of Christianity is not able to free itself from antiquated forms and gain a purer and more energetic development without much trouble and toil". "Christianity must subject itself to self-examination, and distinguish more clearly between the part which belongs to a particular age and the part which is able to encompass all ages and continually to bring forth new results".

Now, what part of Christian dogma is traditional, temporal or transient in character, and what doctrines or be-

liefs are essential and eternal and absolute in their nature? It is in answering this practical, definite, concrete question that the evangelical believer must part company with Eucken. And he does so reluctantly and with regret. Eucken has abundantly recognized the supreme spiritual worth of Jesus to the world. He has devoted his long and useful life to the reviving and re-emphasizing of the spiritual in this materialistically crooked and perverse generation. He has undoubtedly rendered the world a much needed service in this respect. He feels he has rendered a similar service to Christianity itself and strengthened it for a more sure and speedy spiritual conquest of the world by cutting from it as foreign growths and accretions some of those things which historical Christianity has always cherished as the very heart of the gospel. There is need to speak plainly here, for our religion is in danger of being seriously, mortally wounded at the hands of a friend, a well-meaning, well-wishing friend. His general purpose and the main trend of his discussion meet with the heartiest approval of his Christian readers. On that very account his rationalistic suggestions and conclusions are likely to be all the more seductive and seemingly plausible. In a recent article in one of our leading religious papers this sentiment from Eucken was quoted with enthusiastic approval, "It is not our duty to-day to fight for a new religion; we have but to kindle into freshness of life the unfathomable depths of Christianity". That writer apparently did not know, perhaps had not taken the pains to learn, that in order to find those unfathomed or unfathomable depths Eucken's method is to remove from Christianity much that the whole church holds to be the very foundation of the Christian religion.

"We discover", says Eucken, "in the old mode too much that is languid and alien. Men have become tired of its form and also of its language, and it does not any longer issue forth from a rapturous energy and youthful freshness of the whole of our own life, as it always does

Eucken & Christianity.

when the entire truth and effects of religion are at work. There are no such things as restorations, in religion as elsewhere, and the spiritual life will never return to the old forms". "We have asked," he writes in another place, "whether we of to-day can still be Christians. Our answer is not only that we can be, but that we must. But we can only be Christians if Christianity is recognized as a world-historical movement still in the flux, if it is shaken out of its ecclesiastical vitrification and placed upon a broader basis. In this lies the task of our times and the hope of the future".

The "broader basis" of the new Christianity which Eucken suggests is defective in several particulars. His attitude toward history, and his extreme or exclusive devotion to the spiritual seem to have led him to look upon everything historical as therefore transient and temporal. Facts as such, events in time, do not have much significance for him, they do not of themselves belong to the higher world of spiritual reality. His hatred, moreover, of modern, that is, empirical and physiological, psychology has apparently caused him to overlook the fact that, whatever else religious experience is, it has in man a psychosocial beginning and development. To approach the study of the religious life by way only of speculative reflection is, to say the least, to miss one of the most fruitful sources of information and explanation of the soul's life, which is psychic in character, whatever else it is. Eucken's treatment is speculative, not experimental or psychological. His demand, however, that the new Christianity shall be undogmatic is one that will meet with much sympathy. It is possible to have too much head and not enough heart in our religion. Of the two we could better dispense with the former. But still there must be a positive, permanent core to our emotional attitudes; and that basis will inevitably be reduced to intellectual expression. This becomes, for the church, dogma, and it may take to itself undue authority. But that there should be such an expres-

The Bulletin of the Western Theological Seminary.

sion of the religious feelings and hopes is to be expected and to be desired. It is the forcible imposition of minutely detailed doctrines, often in themselves unessential, that is becoming increasingly distasteful to the modern man and to the modern Christian.

There is one serious omission in Eucken's whole treatment of the subject of religion that is surprising either from a philosophic or from the evangelical point of view. It is his failure to discuss or mention prayer. Christianity in all its forms and at all its various stages has recognized the vital importance of prayer as a means of intimacy and communion with God. So have all religions. The philosophy of prayer may still be a mystery. Eucken has confessed other mysteries and unsolved problems in the sphere of philosophy and religion. He offers no substitute for prayer for the cultivating and deepening of the spiritual life. The truest, noblest, devoutest souls have found through prayer the world and life religion brings to men. To dismiss without consideration, to ignore this age-long tried and tested means of grace could scarcely be an oversight. Whatever the explanation, it is a serious omission.

Let me in conclusion point out a few, the most important, of Eucken's departures from evangelical Christianity. It is possible to quote his own words in one case only. He rejects, for example, the divinity of Christ. He has many good and beautiful things to say of the Jesus of the Gospels. But this Jesus is not for him the Christ of Christian theology. "How great and irreconcilable the opposites are", he says, "appears most clearly in the different positions which the Founder of historical Christianity occupies in the old and in the new. This question we are discussing is in so far the kernel of the whole matter, since we here decide concerning the matter of the relationship of the human and the divine, which relationship forms the fundamental truth of the whole of Christianity". "The dogmatic conception views the Founder as a man who is at the same time God. . . . But the new conception dare

not renounce the union of the human and the Divine. The renunciation would be an abandonment not only of religion but of any and every truth. But the new mode dare not fasten the union to any one individual event in history, and place everything else in a state of dependency upon that one event; but it has much more to permeate, connect and elevate all events of a spiritual kind; it has to bring forth a world-encompassing and continuous deed which can become the intimate experience of every individual". "The main fact however is that, like to all other life and being, so also that of religion cannot have more than one center; either God or Christ stands in the center, and the one consequently represses the other. Concerning the decision there cannot be the least doubt." The evangelical position is "grounded upon a relation to God, whose uniqueness emerges from the essential divinity of Jesus; only on such a supposition can the personality of Christ stand as the unconditioned Lord and Master to whom the ages must do homage. And while the person of Jesus retains a wonderful majesty apart from dogma, its greatness is confined to the realm of humanity, and whatever of new and divine life it brings to us must be potential and capable of realization in us all. We therefore see no more in this figure the normative and universally valid type of all human life, but merely an incomparable individuality which cannot be directly imitated. At any rate the figure of Jesus thus understood in all its high and pure humanity, can no longer be the object of faith and divine honor. All attempts to take shelter in a mediating position are shattered against a relentless Either-Or. Between God and man there is no intermediate form of being for us, for we cannot sink back into the old cult of heroes. If Jesus, therefore, is not God, if Christ is not the second person of the Trinity, then he is man; not a man like any average man among ourselves, but still man. We can therefore honor him as a leader, a hero, a martyr; but we cannot directly bind ourselves to him or root ourselves in

him; we cannot submit to him unconditionally. Still less can we make him the center of a cult. To do so from our point of view would be nothing less than an intolerable deification of a human being". Nothing could be more explicit concerning the nature and person of Christ. Nothing could separate our philosopher more completely from evangelical Christianity, which is Christo-centric and holds firmly to the essential Divinity of Jesus.

Closely and logically connected with the Divinity of Christ are other cardinal doctrines and beliefs of catholic Christianity, such as the trinity, the incarnation, the virgin birth, the atonement, the resurrection, the ascension. All of these Eucken either directly denies or regards as merely historical, and therefore matters of indifference. Professor Sheldon remarks in discussing Eucken's attitude toward the resurrection of Jesus, "Faith in the bodily resurrection he (Eucken) declares is no necessity for religion. 'Faith has as its object what is of a timeless nature,—what is able to be immediately present to each individual and able to manifest its own elevating energy'. In weighing this declaration the pertinent consideration, it seems to us, lies in the discrimination between what is strictly necessary for the individual and what is necessary for the efficient fulfillment of a distinct historical vocation in a given world by a religion. An individual may undoubtedly enter into the reality of the spiritual life without embracing the bodily resurrection of Jesus as an object of faith. But does that prove that the historical proof of the resurrection is a matter of indifference to religion? Far from it. Fervent faith in the resurrection of the Crucified One was like a vital breath from heaven to incipient Christianity. Nor has it been of slight efficiency in later times. It has served as a great factor in giving to the Christian religion tangibility, reality, and power to grip the souls of men". Miracles, too, Eucken rejects, but not the miraculous. The one great miracle is the spiritual life itself; in this realm there is one continuous miracle, but in the

Eucken & Christianity.

world of nature, of mechanism, as particular, historical events, there are for him no miracles.

In all this it is evident that Professor Eucken is at variance not only with specific statements and the general attitude of all the New Testament writers, but also with the common faith of the Church from that day to this.

Notwithstanding these divergences from catholic or so-called orthodox Christianity, Rudolf Eucken is one of the great prophets of the spiritual to this modern age. His sincerity and earnestness, and his deep desire that the Christian religion which he so much loves shall face and successfully solve the problems with which modern science and culture and civilization have confronted it, and his enthusiastic and laborious endeavors to secure that end, we cannot think will be in vain. As Christianity adjusted itself to the new Copernican view of the universe without the sacrifice of a single essential truth or doctrine, with but a change in the manner and the terminology of the expression of the truth, so to-day the eternal nucleus of Christian doctrine will remain unchanged through all the transformations that may come. The formal statement of it will be made entirely modern in conception and language, and not mediaeval or antiquated. This new formulation we believe will not be along all the lines of modification suggested by Professor Eucken, but he is stimulating progress in many desirable directions. "We really stand to-day," he says, "on the verge of an aspiration after an essential culture—a culture of the whole man—after an inwardness which corresponds to the most important meanings of the Spiritual Life. In the midst of the tangle and the loud lament of the initial stages, the aspiration will become stronger and stronger; it needs but a definite focussing of energies in order that the movement may proceed on its upward course—beyond the realm of the petty circle and beyond all earthly bounds. The possibilities of life are not yet exhausted; new avenues and tasks open out whenever we discover the courage of creativeness and

The Bulletin of the Western Theological Seminary.

the right point of attack, but it is imperative that we should possess the conviction and that the conviction should possess us that reality has a depth beyond the *natural* man, and that we are able to gain admission to such a depth. . . . These final conclusions strengthen the aspiration after a religion of the Spiritual Life, which has run through the whole of our investigation. Such a religion is in no way new, and Christianity has proclaimed it and clung to it from the beginning. But it has been so interwoven with traditional forms which are now seen through by so many as pictorial ideas of epochs and times. . . . The situation is difficult and full of dangers, and small in the meantime are the number of those who grasp it in the deep and free sense, and who are yet determined to penetrate victoriously into it so that the inner necessities of the Spiritual Life may dawn within the soul of man. Whatever new tasks and difficulties lie in the lap of the future, to-day it behooves us before all else to proceed a step upward in that direction of the summit and to draw new energies and depths of the Spiritual Life into the domain of man, for this kind of work will prevent the coming of an 'old age' upon humanity and will breathe into its soul the gift of Eternal Youth".

So ends Eucken's "The Truth of Religion", which was awarded the Nobel Prize in nineteen hundred and eight. Grove City College.



FINANCIAL CAMPAIGN, OCTOBER 24 -- NOVEMBER 3, 1913.

The Seminary Whirlwind Campaign

The whirlwind campaign of October last really had its beginnings five years ago. At that time a survey of the Seminary buildings showed that they were worn out and uninviting,—not very surprising when their age and the original cost were known. A study of the invested funds of the institution clearly pointed to the inadequacy of the endowment for the proper support of the departments then in operation, while allowing nothing for growth and development. The analysis of the situation was not very reassuring for the newly elected president; it showed that at least half a million dollars were needed to put the Seminary in a position to serve its constituency efficiently. In this age of fabulous fortunes a half million dollars does not sound like an unreasonable and unattainable goal for an educational institution, especially in a wealthy community like Pittsburgh, but the fact that neither churches nor the citizens of this Presbyterian metropolis had shown their interest in the Seminary to any marked extent in the form of financial support, made the task appear Herculean, if not visionary.

There are only two methods of carrying through such a program: one must either attempt to raise the entire sum in a single effort with a time limit, or decide to divide up the purposes for which the money is needed and carry the program out through a number of successive efforts. To put it concretely: the Western Theological Seminary needed new buildings; this meant a dormitory, an administration building, a chapel, and its library either reconstructed and modernized or a new structure. Additions to the endowment were likewise imperatively necessary, notably for a missionary lectureship, fellowships, and the endowment of the President's chair. Were the

The Bulletin of the Western Theological Seminary.

Trustees to attempt to undertake to secure these improvements and additions to invested funds all at once, or take them up one by one? Without any formal resolution the latter course was adopted, when it was determined upon that a modern dormitory building was an imperative and immediate necessity.

The canvass for funds to erect the first of the new buildings proved to be a difficult task. Several factors conspired to make it so; the Presbyterians of Pittsburgh had not been asked to give to the Seminary, consequently did not consider it within the range of their benefactions—let it be remembered that giving is largely a matter of habit. Further, there was a misconception in the minds of many in regard to the function of a Seminary. To these it was of the nature of a pious retreat, and was in no sense an institution expressive of the life of the Church, and had never been thought of in terms of service. The problem was twofold, to bridge this gulf and to raise the money.

But the first task had to be accomplished in order to render the second possible. A successful financial effort involved a campaign of education. Addresses on theological education and the service of the Seminary to the community at large were delivered at Presbyterial meetings and in the important churches of this region. A new interest in our institution was aroused which led many of the Presbyteries to put the Seminary on the regular list of benevolences, and as a result of this effort approximately one hundred churches have been contributing annually to the current expenses. The most tangible result, however, of this newly awakened interest was the laying of the corner stone of the new Memorial Hall in May, 1911, and its dedication at the Commencement season of the following year. This rapid achievement of the first goal was due, to a very large extent, to the hearty co-operation and support of several enthusiastic and devoted members of the Board of Trustees.

The Seminary Whirlwind Campaign.

While the money was being raised for the building fund, endowments for a missionary lectureship and for the instructorship in music were secured, the latter by the untiring efforts of Dr. Breed. In November of 1913 came the very generous gift of one hundred thousand dollars by the Rev. Nathaniel W. Conkling, D. D., an alumnus of the Seminary. This sum was set apart for the endowment of the President's chair, according to the wish of the donor. In view of these gifts the Trustees felt that the time was ripe for a popular canvass in order to secure funds for the administration building and chapel, as well as all other improvements. At their meeting in November, 1913, they appointed a Committee, consisting of Messrs. Robert Wardrop, J. B. Finley, and S. S. Marvin, to co-operate with the President of the Seminary in raising necessary funds.

This Committee engaged the services of Mr. R. A. Cassidy, of New York City, who had had large experience in raising funds for colleges and Y. M. C. A.'s. When Mr. Cassidy first met with the members of this Committee, he frankly confessed that he was skeptical as to the success of such a popular campaign for an institution like the theological seminary. According to Mr. Cassidy, no such popular effort in behalf of a theological seminary had ever been made on the American continent. After visiting Pittsburgh in March, 1913, and looking over the field, he agreed to assist the Committee in the work which it had mapped out and October 24 was set as the date of opening, the actual work of canvassing to last until November 3d.

The active preparation for the canvass began about the middle of September. An office was opened in the financial district of the city, and work was immediately commenced on the preparation of a list of Presbyterians who were to be canvassed. This was the first real difficulty of the undertaking, as a telephone book or a similar list could not be used for securing the names and ad-

The Bulletin of the Western Theological Seminary.

dressess of the persons to be reached. Our lists had to be made up from church rolls and from personal information given by interested laymen. Arrangements had to be made for securing publicity in the daily press, and this part of the campaign was put into the hands of Mr. R. J. Farrell, a local newspaper man.

Next came the crucial point in the organization and work of preparation. It involved nothing less than securing the men who would do the actual work of canvassing. The success of the movement would necessarily depend on the type of laymen who would throw themselves heart and soul into the work of securing subscriptions from the Presbyterian community of Pittsburgh. Six committees were formed, each consisting of ten members; five of these were business men's committees and one was composed of students. A full list of these committees is given to show that they were composed of many of the most representative business men of the City of Pittsburgh. These committees of canvassers were under the general supervision of the Special Committee of the Board of Trustees, consisting of Messrs. J. B. Finley, S. S. Marvin, and Robert Wardrop.

Dr. Breed, Chairman
C. D. Armstrong
J. I. Buchanan
W. F. Dalzell
G. M. Duff
G. D. Edwards
G. W. Guthrie
L. R. Hagan
W. M. Hall
D. McK. Lloyd

Dr. Kelso, Chairman
Gray Alter
H. M. Butler
Dr. W. R. Crabbe
C. W. Davis
Rev. G. A. Frantz
Thos. Hannah
L. D. Hemmingway
Oliver McClintock
W. H. McCreery
E. R. Marvin

Dr. Farmer, Chairman
M. W. Acheson, Jr.
H. P. Dilworth
D. M. Donaldson
H. H. Fleer
R. J. Gibson
Dr. W. E. Hallock
A. F. McDonald
H. H. Negley
I. S. Schultz
T. W. Smith
Benj. Thaw

James Rae, Chairman
S. S. Baker
F. V. Cassell
Jas. H. Gray
C. M. Hanna
D. C. Morton
F. B. Patton
Rev. P. W. Snyder, D.D.
Graham Wells

The Seminary Whirlwind Campaign.

A. C. Robinson, Chairman
W. E. Ballard
J. S. Crutchfield
Rev. G. L. Glunt
Jas. I. Kay
Geo. B. Logan
John G. Lyon
J. F. Miller
C. V. Reeder
Rev. Dr. D. S. Schaff
G. P. West

A. N. Park, Jr., Chairman*
Clyde Barnes
J. Greer Bingham
Maxwell Cornelius
J. Alfred Doerr
E. C. Good
E. C. Howe
J. F. Kiskaddon
T. R. Meily
W. P. Russell
C. I. Steffey
W. R. Van Buskirk
F. S. Williams
W. C. Wilson

*Student Committee.

That such men actually laid aside their daily business routine for an entire week and devoted their time and efforts to securing subscriptions for a theological seminary is one of the significant signs of the times. It has been observed and commented upon by the editor of "The Continent" in an editorial under the title, "Everyday People Cashing Up for Theology" (December 11, 1913).

"The Continent does not believe there has ever been before just such an example of money raising for a theological seminary as the popular subscription campaign in Pittsburgh which has just brought to Western Seminary in that city \$130,000 of new cash resources out of which a new administration building and a new chapel will be put up. Colleges are sometimes financed by sending committees out along the streets of their own town and asking every business man encountered to "chip in". But the idea has been that theological seminaries are so distant and severed from the common man's interest that none but special person with a peculiar turn of mind and a great lot of money could be expected to give to their support. But the friends of Western have taken another cue and come out vindicated for their audacity. They have asked all sorts of men to give for theological education and all sorts of men have responded gen-

The Bulletin of the Western Theological Seminary.

erously—and all of this done right in Pittsburgh itself, which, to say the least, is not a city abnormally concerned for religion in either its practical or intellectual aspects.

“It is a fine transaction all the way round—something for all church folks to be glad of—an affair suggesting possible popularity for theology hardly dreamed of hitherto. The circumstances will bring the seminary nearer the people and the people nearer the seminary. And that is mutual good.”

The actual campaign opened the evening of October 24th, at the Fort Pitt Hotel, where the committees met for dinner. The movement was formally inaugurated with speeches by Rev. W. L. McEwan, D. D., Rev. F. W. Sneed, D. D., Rev. S. B. McCormick, D. D., and the President of the Seminary. Immediately after these addresses, the committees selected their names and early the next morning the cards of the selected names were distributed to the chairmen of the committees. It may be said for the information of any of our readers who have never taken part in such a campaign, that it is one of the fundamental rules that no canvasser may approach any person to solicit a subscription without first having received a card either from the chairman of the committee or from headquarters, authorizing him to do so.

The campaign closed on November 3d, the total sum subscribed amounting to \$130,000, in subscriptions ranging from fifty cents to ten thousand dollars. Since the close of the campaign subscriptions have been coming in and the total at the time of writing has reached \$136,000, and other subscriptions have been promised. It is certainly worthy of mention that several firms subscribed as firms, notably, the well known firms of Boggs & Buhl and McCreery & Company, as well as the Jewish house of Kaufman Brothers. Mr. Morris Kaufman also made a personal contribution. The success and the significance of the

The Seminary Whirlwind Campaign.

effort, however, cannot be entirely gauged by an arithmetical test. There are other intangible but valuable results. The work of the laymen has proved that business men are interested in an educated ministry. Their belief in the mission of the Church as an institution not only necessary for the saving of individual souls, but for the welfare of society, is a necessary corollary of their belief in theological education. Such a movement has the significance of a revival of religion and has its reflex influence on the life of the individual churches.

A Church Gymnasium

REV. W. B. LOVE.

Smithfield, Ohio, like other inland villages, is not able to support a Y. M. C. A., and therefore afforded no place of diversion for the youth; hence the idea of a gymnasium in the basement of our church was born out of that necessity. Yet such an enterprise was no small undertaking in a village of a thousand people, containing also five other churches; but when young people become enthusiastic their possibilities are hard to define.

Our project met with vigorous opposition from a few of the older members of the church. Some thought it little short of sacrilege to permit such an institution in connection with a temple of worship, and so we were forced to wait in patience until that hostile feeling died out; therefore, we did nothing aggressive for a year, but talked gymnasium at every opportunity. By that time much of the opposition had given way to approval and we were ready for definite action. It was a heavy task and our funds were limited, so we determined to do the excavating ourselves, and when an evening was appointed about forty young men and boys reported. They worked with a zeal that only such an enterprise can inspire. So vigorously was the work pushed forward that the dirt was removed in two evenings. Then by each of the members giving a dollar, and by a couple of socials we had money enough to floor it with the best maple. Our next problem was the question of equipment, which was relieved by one of the elders, who had vigorously opposed the measure in the beginning, but later recognized its value in what it meant to boys and girls. He asked the privilege of donating the apparatus, which was selected with great care, under the supervision and advice of our old friend of the Seminary gymnasium, Prof. H. M. Butler.

A Church Gymnasium.

Next we were faced with the question of leadership and instruction for the boys and girls. This threatened to be a serious problem, as I was not an athlete in any sense of the word, and as stated before, no one in the town had any acquaintance with gymnasium work. But through the kindness of Prof. Butler it was arranged that he, with four boys from his preparatory class should come to our opening and give a demonstration of what could be done on our apparatus. Then, as Smithfield, like other communities, has some boys with athletic ability, they gathered enough suggestions from that one exhibition to keep them busy for months of regular practice.

When this source of information was exhausted another scheme was likewise evolved from the necessity of the situation. So we selected one of the High School boys who showed the best agility and leadership as manager of the gymnasium. And to encourage him we thought it nothing more than right to give him advantages similar to what would be accorded a spiritual leader of any worthy young people's enterprise, for we found that in training the body we were also shaping character and thereby feeding the soul. Our old friend and athlete once more came to the rescue, and together with some physical directors in the Y. M. C. A., who were only too willing to lend a hand in such an enterprise, it was arranged that our young manager should have a week in their various classes in the city, the young people at home bearing his expenses, as they would to any convention, for suggestions; and we feel certain that from this week's visit he will gather enough ideas to last him for the season. This is the advantage to the gymnasium, but we are not able to measure the benefit of such an outing to a young man never having enjoyed such privileges before.

Perhaps some will ask, "What gain in all this struggle, and in what do we note any worthy returns?" Namely, this:—our young people, both boys and girls, are given clean amusements which they find more attractive

The Bulletin of the Western Theological Seminary.

than the town otherwise affords. It keeps them away from questionable diversions and street corner loafing places. It is a positive religion of privilege instead of a negative religion of denial. And we have never known such spiritual enthusiasm manifested among our young people as has been seen here for the last year, due largely to the fact of a common interest and a common center of aspiration for their worship and for their play. In the spring a library will be established on a small scale, where boys and girls may find wholesome reading and spend their remaining leisure hours.

Nor does the benefit stop with Presbyterian young people alone, for when we found that we could accommodate more than our own, an invitation was given and gladly accepted by young people of other churches, who pay a small admission fee to enjoy the privileges with us. Whatever may have been our successes or failures in other lines we leave nothing of which we are more proud in a three years' pastorate than this simple gymnasium enterprise, for it has proved the best inspiration and incentive to church activity and clean living of anything that we have known.

Smithfield, Ohio,

October 15, 1913.

Literature.

Extra-Biblical Sources for Hebrew and Jewish History. Translated and edited by Rev. Samuel A. B. Mercer, Ph.D. New York: Longmans, Green & Co. 1913. \$1.50.

Every teacher of Old Testament History who follows scientific methods will give a hearty welcome to this book, for it furnishes the student a translation of all the extra-Biblical material bearing upon the history of the Hebrews from the earliest times down to the uprising of the Jews under Bar-Cochba in the reign of the Emperor Hadrian (135 A. D.). The modern historian rightly emphasizes the investigation of the sources, and bases his own narrative upon a rigid, critical analysis of the original records. For the Hebrews, until a generation ago, the only accessible, first-class sources were within the pages of the Old Testament, together with the Apocryphal and Pseudepigraphical books, but archæology has changed this materially and revolutionized the methods of the Old Testament historiographer by furnishing him with considerable material in monumental form. In our day no one can claim to have made a serious study of Old Testament History without becoming acquainted with this extra-Biblical material.

In connection with our lectures, we have found a practical difficulty in persuading the students to read the translations of the inscriptions scattered through works of reference and scientific journals. There was also an additional disadvantage:—many of these works, for example, Breasted's *Ancient Records of Egypt*, were too costly for a theological student's or a minister's library. Professor Mercer has enabled us to overcome these difficulties by putting all this material into the compass of a single small volume at a price which all classes of Bible students can afford. We are under obligation to him for a student's *vade mecum*.

The work falls into three principal divisions: Cuneiform sources, Egyptian sources, and 'other Semitic sources'. Under the last rubric he includes the Moabite Stone and the recently discovered Elephantine Papyri. The last section of the work is taken up with translation of passages from Greek and Latin authors, which bear upon the fortunes of the Jews after their return from the Babylonian Captivity. To mention some of the most important: Tacitus, Dion Cassius, Polybius. Many of these are of great interest to the historian of early Judaism, the New Testament exegete, and the student of New Testament origins. In addition to the text itself, the author has furnished a historical introduction and explanatory notes, in order to enable the student to make intelligent use of this material.

We have commended the work in the highest terms, and yet we feel that the author is guilty of a sin of omission in not including at least the twenty-four enactments of the Code of Hammurabi that agree with the Book of the Covenant (Ex. 20-23) almost

The Bulletin of the Western Theological Seminary.

verbatim et literatim. No material which we possess is more significant for a study of the origins of the oldest Hebrew code of law. With this exception, the author's selections and exclusions are most wisely made, for example, it would have been a waste of time and effort to reprint the antiquities of Josephus, or his "Against Apion", or selections from Philo, seeing they are accessible in many accurate translations.

The work is based upon scholarly principles. Professor Mercer has himself translated from the original with a few exceptions which are noted, but he has freely made use of the translations of other scholars in 'a comparative way'. The advanced student, especially the one who has access to a library, will find the foot-notes exceedingly valuable. The book is equipped with three maps, one for each of the three sections—Cuneiform, Egyptian, Greek and Latin, as well as three illustrations, "The Black Obelisk", "The Israel Stela", and "The Moabite Stone". There are ten appendices giving important historical data, followed by an index which adds to the usefulness of the book.

JAMES A. KELSO.

The Book of the Prophet Jeremiah. By the Rev. S. R. Driver, D.D.
New York and London: Hodder and Stoughton. 1913. \$1.50.

Dr. Driver has given us a translation of this important Old Testament book. Commentaries on books of Scripture are common enough, but mere translations are unusual. This is a strange fact, when one considers the zeal with which each generation of classical scholars puts forth a new interpretation of the great works of Greek and Latin literature in the form of translations. Many books of the Old Testament are worthy of similar treatment and need to be put into the language of the present day. Our author has undertaken this task to 'assist an ordinarily educated reader to read the Book of Jeremiah intelligently and to understand the gist and scope of its different parts'.

We think Dr. Driver has given classic expression to the principles which should govern the rendering of Scripture from the original into a modern tongue (pp. XV-XXVI). Four main characteristics are to be striven for, if, on the one hand pedantry, and on the other the commonplace, are to be avoided. Accordingly, the translation 'should be idiomatic, dignified, accurate, and clear'. The author concedes the first two qualities to the two current English versions and emphasizes the superiority of the Revised Version over the Authorized, but claims something could be added as to the other two characteristics. Let us hear what is meant by "accurate and clear".

"By accuracy, I mean the representation of the force of the original as faithfully as grammar, and philology, and the study of the same word as it occurs in other passages, enable us to ascertain it, but without any such attempt to reproduce grammatical or lexical minutiae as would result in unnatural English, or amount to pedantry. By clearness, I mean *consistency* and intelligibility in the sequence of tenses, the avoidance of words which, however fa-

Literature.

miliar in the seventeenth century, are now either unknown, or have so changed their meaning as to be, by the great majority of readers, misunderstood."

In the case of an Old Testament prophet like Jeremiah, it is wisely recognized that a mere translation is not sufficient, owing to the obscurity of many illusions and to the semi-poetical style of the prophets. To assist the reader the text is interrupted by brief headings; inverted commas are inserted; and brief notes are placed at the foot of the page and appended at the close of the book. For the reader of an Old Testament prophetic book, the second of these helps is especially important, because the Hebrew writer passes from the expression of his own ideas to the words of a second and even a third person without any warning. In order to detect them, the Hebrew scholar must watch for these changes of speakers with care. The average reader of a translation will only be able to catch them by some typographical aid, such as these inverted commas furnish.

No prophet can be understood without a knowledge of his own times, as he is primarily a preacher to his own age. Hence the introduction properly includes a discussion of this topic, as well as a sketch of the personality of the author. The literary history of the book of Jeremiah and the unique textual problems are briefly touched upon. While Dr. Driver has intended his book primarily for the general public, the special needs of the Hebrew student have been cared for in an appendix entitled: "Notes Explanatory of Some of the New Renderings Adopted". The ordinary cursory reader will find Jeremiah readable in this translation, and the serious student will be repaid by a solution of many of the textual problems, as well as by finding new light thrown upon many an obscure passage of this prophet's writings.

JAMES A. KELSO.

The Religious Ideas of the Old Testament. By H. Wheeler Robinson, M. A. New York: Charles Scribner's Sons. 1913. \$.75.

One of the most useful series of theological works published in recent years is the one known as "Studies in Theology". The book we are considering is one of the latest additions to this group of writings. All serious students of the Old Testament recognize that underlying the religion of Israel there are a few great, fundamental ideas, and the author briefly and definitely sets forth his purpose to present those conceptions: "It is the aim of this book, within the limits of the series to which it belongs, to present these leading ideas in their historical setting, with some indication of their theological and philosophical value, and of their significance for Christianity." The fundamental ideas of the Old Testament are not many; they are in fact only four—God, Man, Suffering, and the Kingdom. Of these the most important is the conception of God, which constitutes the formative principle of the religion of the Old Testament. Beginning with a careful treatment of the Old Testament idea of God, our author takes us on to discussions of "The Idea of Man", "The Approach of God to Man", "The Approach of Man to God", "The Problem of Sin and Suffering", "The

The Bulletin of the Western Theological Seminary.

Hope of the Nation", "The Permanent Value of the Old Testament" Mr. Robinson has treated the subject by the synthetic method, which to our mind is far preferable to the analytic for a book that attempts to put scientific truth into untechnical language. The Biblical material is not dissected and assigned to different periods, as is usually the case in works on Biblical Theology, but is treated as a whole. This does not mean that the principle of historical development is disregarded. It is adequately and properly recognized in the treatment of each one of the fundamental ideas. The up-to-dateness of the author's work is manifest on every page, but especially in his use of the contributions made to Old Testament Theology by Comparative Religion. The book has a literary flavor, which makes it attractive; his general point of view is that of one who believes 'critical study of the Old Testament to be no obstacle but a great help to the progress of the Gospel of the New Testament'.

JAMES A. KELSO.

Classbook of Old Testament History, by George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Company, 1913. 12mo., pp. 222. \$1.00.

This is a compact and readable book, in which Old Testament History from the Creation to the times of Ezra and Nehemiah is briefly outlined. The book is divided into thirty-one chapters, each of which is broken into several sections, each with its subhead and its reference to one or more sections of the Scripture text. In form, therefore, it is well suited to 'the general reader and for use in schools and churches'. In certain instances, notably Chapters xiii., xiv., and xv., the author has allowed the homiletic rather than the historical impulse to determine the form of these subheads; but in the main this matter, so important in a classbook, is managed with skill. Further effort to suit the book to its specific purpose appears in the appendices, which include (a) a chronological table, in which the attempt is made, not so much to fix precise dates, as to present wide statements having probable truth; (b) a table of the kings of Israel and Judah; and (c) an exhibit of the growth of the Old Testament literature, in which there is the frank adoption of the view which may perhaps be sufficiently defined by saying that it prefers "The Prophets and the Law" to the Scriptural "The Law and the Prophets" as a designation of that literature, and maintains that by "The Law of Moses" the Scripture writers meant a body of teaching, precept, legislation, and narrative with which Moses had the minimum of connection and which gradually took shape through a thousand years after his time.

This view of Old Testament literature, and, of course, also, of the Old Testament history, is that which is presented, though with some misgiving at certain points, in the book itself. In support of it recourse is had to the usual devices of subjectivist reconstruction, such as arbitrary assignment of the several sections of the narrative to the categories of myth, legend, loose tradition, fanciful exaggeration, blundering use of legitimate materials and accurate historical statement; the free assumption that accounts of similar in-

Literature.

cidents are to be regarded as stupid variations in the presentation of the same incident; the equally free ascription to the authors of these blunders of an uncanny skill in weaving materials the most diverse in date and origin into a unified narrative; and the exercise of an assumed right to add to the narrative or to put forward as beyond controversy the most doubtful and extreme interpretations of its language.

Thus, for example, with respect to the highly historical age of Ahab we are told (p. 118) that "in the midst of the historical records of the books of Kings appear half a dozen chapters which give an account of Elijah, as different from the others as poetry is from prose, or as the lives of the saints are from the lives of contemporary sovereigns and statesmen. . . . The history was concerned with Ahab's wars and foreign alliances, the stories deal with the religious and social situation within the kingdom". "It is not necessary, however, to read the account as history. It is based, perhaps, on fact, but colored by the imagination. . . . The true splendor of Elijah is not in such tales as these."

In something like twenty places the author calls attention to what he asserts to be more or less inconsistent accounts of the same matter. As good an example as any may be found on pp. 126, 127, where we are told that 2 Ki. iii. and 2 Chr. xx. are divergent accounts of the same campaign. When the two accounts are compared, however, it is seen that their common element amounts to this, that both make mention of Jehoshaphat, Edom, and Moab. Otherwise the parties to the war are different, their alignments are different, the occasions of war are different, the localities are different (east of the Dead Sea in the one case, west of it in the other), the accompanying circumstances are different, and the results are different. Would not criticism of this type compel the historians of the future to maintain that the chroniclers of the events of our own time have blunderingly made three presidents of the United States to have been assassinated and a fourth to have had an attempt made upon his life, but that in reality they have given varying accounts of a single incident, probably the assassination of the famous Abraham Lincoln? For, why should such trifling differences in detail as those that distinguish a theater from a railway station or Washington from Buffalo or Chicago, or death within a few hours from a struggle for life maintained through two months or a speedy regaining of robust health, prevent anyone from believing that a single incident gave rise to all the divergent accounts?

Of dogmatic assertion with regard to matters certainly open to serious question one may cite as a typical example the assertion twice made (pp. 90, 194), that the great altar of burnt offering in Solomon's Temple was "cut in the solid rock of the summit of the hill". No support is given for this assertion, although it is in direct conflict with the representations of Scripture, which make the altar in question to have been a brazen one, to have been fashioned by Solomon's artificers, and to have been rebuilt by the Jews after the Return by being "set upon its bases". In this matter, as in a considerable number of others, the author seems to have followed Dr. Henry Preserved Smith in his *Old Testament History* (p. 168), and this in spite of the fact that Dr. Smith is able to offer nothing beyond the most shadowy and conjectural proof for his assertions with regard to the altar.

The Bulletin of the Western Theological Seminary.

Attention may be called to several inaccuracies of statement which have apparently been caused by inattention, e. g., that the Assyrians lived along the upper courses of the Euphrates and the Tigris (p. 1); that Gershom was the grandson of Moses and priest to the Danites (p. 24); that the territory of the Philistines extended from Phœnicia on the north to Egypt on the south (p. 62); that it was the people who said of Solomon that he had chastised them with whips (p. 93); and that already in Jeremiah's day another prophet (presumably Micah) had been put to death for predicting that Jerusalem would be destroyed. Slips of this nature, with several grammatical errors and the misprinting Jeborah for Jehovah, would seem to indicate lack of care in revision and proof-reading.

CHALMERS MARTIN.

University of Wooster.

The Afflictions of the Righteous. By W. B. Macleod. New York: Geo. H. Doran Company. 1913. \$1.50.

The book before us is a series of eleven lectures on the Book of Job given in this country before the Grove City Bible School last summer. The writer has put a difficult task into a very readable form, avoiding all the main critical problems and placing his emphasis upon the Christian and homiletical interpretation. In fact, the introduction of Christ's teachings into its problems and its lessons is the distinctively new feature in the book.

After an introductory chapter, in which the writer gives his idea of the literary classification of the book as "a dramatic poem, neither history, as we understand history, nor is it merely allegory alone, but is partly both", and states the problem as the reconciling of "the justice of an almighty and good God with actual sufferings, not of bad men, nor even with the sufferings of the human race in general, but with the actual sufferings of good men in the world", and, then, gives us an insight into the characters of God, Satan, and Job, he enters into the book proper. The trials of Job are divided under two heads: 1—The trial by suffering love to which "is prefixed with a Satanic ingenuity trial by worldly loss on such a scale as alone might well shake deeply even a good man's faith, and which certainly accentuates to the uttermost the far more terrible part of this first testing which immediately succeeds it." The notes from Ebenezer Erskine's diary quoted in this connection very aptly illustrate Job's condition and enhance the value of the book. 2—The trial by physical pain intensified because of Job's so-called "orthodox" view which he held originally and which was maintained all through by his wife and friends. This "orthodox" argument of the friends against Job is summed up in six propositions grouped in three pairs. It asserts 1—the infinite greatness of God in wisdom and power in contrast with the littleness of man in his weakness and ignorance. 2—that it is impious presumption for man, and so for Job in particular, to attempt to criticize the providence of God. 3—that God, being absolutely just, and having no motive to be unjust, deals perfect justice to every man, both the good and the bad in the world. 4—that every man's experience reveals his true character;

Literature.

in prosperity his righteousness, in adversity his wickedness. Therefore Job is very wicked. 5—That God chastises good men for the evil in them, in order that they may be perfected. 6—That if the good man who has sinned confesses and repents, God will certainly forgive him and restore him to prosperity. That, therefore, is the one hope for Job. In the reply to the friends, Job shows that facts deny their theory of God's providence, for some wicked prosper and some righteous do not; that his life-long conduct and prosperity deny specific and secret sins of which God alone is the judge; and that the justification of God's ways is involved in his own justification. This chapter is supplemented by Job's expostulations with God, among which are the passionate sense of injustice in relation to his sufferings, prayers for death, and those outcries which deal with his own sin.

The intervention of Elihu adds, according to our writer, an additional idea to the problem of suffering. He teaches "that God sometimes imposes suffering where no sin has been done, with the intention of saving a man from falling into sin towards which he is inclined, affliction in that case being preventive rather than redemptive or penal". To this idea must be added the most "original and striking of all Elihu's ideas that human suffering is generally to be regarded as the expression of God's goodness rather than of his anger". In regard to the critical question about the later authorship of this portion, Dr. Macleod, after stating some of the arguments on both sides assures us that "the most that can be said for that theory is that it has the balance of probability in its favor".

We are told that the Divine Interpretation is designed to correct the rebellious element in Job's mind and bring him back to a proper attitude of reverence and submission to God. This the confessions of Job accomplish. This speech of Jehovah is characterized by an "undeniable incompleteness", which is summarized in six omissions. Among these are the following: "God does not blame Job, nor free him from the charge of sin"; "God does not explain the mystery of His Providence which has perplexed Job"; "God does not endorse Job's dream of a Redeemer, nor discourage the hope"; "God does not deal with the theory of human suffering as a gracious discipline"; "God passes no judgment on the interpretation of the world's moral government as laid down by the friends"; "God communicates no special secret to meet Job's need". All these omissions are shown to be supplied by Christ. After an exposition of the Epilogue, which gives "the ultimate divine vindication of a good man's life", the author closes by drawing seven general lessons as a summary of the book's teachings.

The writer avoids the question of date and authorship by insisting that they have very little bearing upon the value of the book. This without doubt has caused a weak spot in the treatment. No one can reveal the true teachings of the Book of Job until he has first determined its place in the progressive revelation of God's will to the world, any more than a prophecy or psalm can be correctly understood without its background. We simply ask: "What did it mean to them for whom it was written?" "What gap did it fill up in the struggle for the light of redemption?" "What great issue was at stake for the world?" Why isn't the suffering for some great

The Bulletin of the Western Theological Seminary.

truth vicarious?" The answer to such questions determines the value of the book to us. There are some very suggestive hints in this book for any minister, but it would have been truer to the spirit of exegesis and perhaps more of value as a contribution to this field, had a definite stand been taken.

GEO. TAYLOR, JR., 1910.

Konrad von Gelnhausen Sein Leben, Seine Werke und Seine Quellen.
Leipzig. By David E. Culley, Ph.D. 1913. pp. 104.

This monograph, which secured for its author the doctorate of philosophy from the University of Leipzig, is at once a thorough-going treatment and a welcome sign of a deepening interest in the Middle Ages among our American students. To a certain type of mind, the Middle Ages offer no more tempting subject than the discussions which led up to the calling of the Reformatory Councils and the termination of the papal disturbances which began with the reign of Boniface VIII. in 1294 and continued beyond the 14th. century. The irreconcilable hostility of Phillip the Fair, which the high arrogance of Boniface aroused, continued to be a potent force after the pope's death. A group of pamphleteers arose in Paris and Italy, including Dante, who attacked the pope's temporal power, and then a second group, of whom Ockam was the most profound and Marsiglius of Padua and Wyclif the most practical and brilliant, attacked Boniface's claim to absolute spiritual authority. This second group included the men who contended for the convention of a General Council as the only measure in sight for the healing of the papal schism which opened in 1378. Europe was turned into an arena of free discussion and never has tractarian treatment been more aggressive. Abelard had exercised the right of free discussion, but with restraint, and Frederick II. had used it in his conflict with Gregory IX. but, in the papal disturbance ending with the Council of Constance, Western Christendom had a real taste of modern intellectual freedom.

Konrad of Gelnhausen, with whom Dr. Culley deals, was in the van of those who looked upon a general council as the only remedy for the papal schism. In two tracts, issued 1379, 1380, he set forth with an appeal to historical facts and with boldness that, though the pope is the earthly head of Christendom, he is neither personally sinless nor officially infallible. Above him is the Church itself represented in a general council, for both the pope and the cardinals are only a part of the Church and the whole is greater than any of its parts. In an exigency, as when there is no pope or when both cardinals and pope are dead, or when it is impossible to decide with certainty between rival papal claimants, a council should be convened and declare who is legal pope or elect a new pope. Konrad's views were reasserted by Henry of Langenstein, vice-Chancellor of the University of Paris, and it was more particularly due to him that the remedy of a general council for the papal schism became a part of the best thought of Latin Christendom. To these two writers Gerson ascribed the acceptance that a solution was to be had by a general council. The main difficulty lay in determining who had the power to call such a council. Konrad

Literature.

put this power in the hands of the King of France whom he called upon to act in conjunction with the Roman Emperor. In the end, as we know, it was the cardinals of the two rival pontiffs who called the Council of Pisa.

Dr. Culley's treatment first takes up the life of Konrad of Gelnhausen and gives the best account we have of it, going beyond Scheuffgen in his monograph of 1889. Konrad was well fitted for taking up what was the burning question of Europe in the last quarter of the 14th century.

By his studies in Paris he was doctor of theology and by his studies in Bologna, doctor of the canon law. The esteem in which his attainments were held is shown by his connection with Heidelberg University in its earliest period. Gerson called him *magnus et devotus*, great and piously consecrated, (probably referring to Konrad's devotion in seeking to heal the papal schism).

In the second part of his work, the author gives a clear statement of the contents of Konrad's two famous tracts.

A third section seeks to lay bare the sources from which Konrad deduced his views of the Church, what constitutes the membership of a general council, the authority of such a council, and where the power lay to convene one. These questions are of prime interest to the student of canon law. It is interesting to note that that enlightened sovereign, Frederick II, whom Matthew Paris, his contemporary, called the "Wonder of the World", spoke of a council as made up not only of prelates but of other Christian personages. Konrad adopted Bernard's definition of the Church as "the congregation of the faithful bound together by the same sacraments", *congregatio fidelium in unitate sacramentorum*, which is much like the definition of the first Protestant confession, the Augsburg Confession, which defines the Church as the congregation of the saints in which the pure Word of God is preached and the sacraments are rightly administered. Copious extracts are given from Ockam's writings, with which Konrad seems to have been familiar. At no point can Konrad's views be said with certainty to have been original with him. They were the general property in his day, of the men of Paris, Bologna and Oxford, and the two papal courts. Wyclif is full of them. It was Konrad's merit to have set them forth with clearness and cogency at an opportune time. Dr. Culley's treatment confirms the conviction of the importance of Konrad's tracts in the discussions of the 15th century and adds to our knowledge of Konrad's life. The substance of the monograph ought to be made accessible to a wider circle of our students by publication in English in one of our magazines.

DAVID S. SCHAFF.

Social Programs in the West. The Barrows Lectures, 1912-1913. By Charles Richmond Henderson, Ph.D. The University of Chicago, Press. 1913. \$1.25.

This book consists of the lectures delivered by the author in the universities of India, and certain other eastern countries on the John Henry Barrows Foundation, a lectureship established by Mrs.

The Bulletin of the Western Theological Seminary.

Haskell in honor of Dr. Barrows for the purpose of interpreting the West to the East and promoting "the highest interests of humanity", particularly by showing the blessings brought into the world by Christianity. The lectures by Dr. Henderson marshal arguments to this end from the social undertakings and achievements of Christendom.

The author is a Baptist minister, holding the chair of sociology in the Divinity School of the University of Chicago and has for many years been a leader in many undertakings for social uplift and prominently identified with the propaganda of applied sociology. This has given him an exceptionally wide experience and observation, well fitting him for his task of correlating and epitomizing what has been accomplished and what is now being generally sought in the way of social betterment in the countries inspired by the gospel of Christ.

From its very nature the book contains little that is new. The originality in it is that of classification and interpretation of facts generally familiar to readers of social literature. This, however, is no small task and Dr. Henderson has done it well. Those of us who have sat under his instruction know that well-balanced judgment and ability to gather into a few pithy sentences the gist of a volume or the interpretation of a movement are outstanding characteristics of the man. The value of the book is that it summarizes for us our social achievements and ideals, so that we can see them as a whole. It lifts us up to where we no longer are unable to see the city for the houses—an achievement in itself very much worth while in this day, when so many people have badly distorted ideas of the social movement, because of having seen it only as evidenced in some one of its many sides.

Starting with a resume of the foundations of social programs in economic facts and social ideals, the lectures proceed to outline social undertakings in Europe and America for the care of dependents and abnormals, for the restraint of crime, for the promotion of health, education and morals, for the improvement of the economic and cultural situation of wage earners, and, finally, for increase in the capacity and energy of a people by means of better material conditions of existence and the diffusion of higher ideas.

The book is characterized throughout by the persistent unconquerable optimism characteristic of the author. Speaking to a non-Christian audience, he stands staunch for the potency of the gospel of Christ and interprets our present social evils as a sort of growing pains or at most a kind of social measles and chickenpox, which we will outgrow with the passing of years. In the way of adverse criticism, one that suggests itself most readily to an evangelical mind is that his conception of the Gospel is too coldly intellectual. The direct contribution of the gospel to social progress is presented as only a matter of ideals. There is no suggestion of it as a social dynamic, as a driving power in hearts of men which moves them into social service and into the self-sacrifice of love. One wants to ask the author why he did not follow the lead of Paul and show how the gospel of Christ is the power of God unto salvation, social as well as individual.

CHARLES REED ZAHNISER, '99.

Literature.

The Heart of the Christian Message. By George A. Barton. New York: The Macmillan Company. 1912. \$1.25 net.

In this well written volume Prof. Barton emphasizes what he conceives to be the truths essential and central to each period of Christian history. His aim is practical rather than didactic. He hopes to inspire more determined efforts in the establishment of the Kingdom of God. Under the ever varying forms of thought and action peculiar to each epoch he seeks for the "Heart of the Christian Message."

The results of his study are exhibited in eight chapters, the first of which deals with the message of Christ according to the synoptic gospels. The Fatherhood of God and the Brotherhood of Man are declared to be the essence of the teaching of Jesus. From this Christ view of God as Father our author deduces the attributes of love, sympathy, and service and the character of the Kingdom of God on earth as spiritual and social. Brotherhood is not only regarded as the highest bond for society; but the realization of its ideal as finally destroying every economic inequality and abolishing war. The ethics of our common life, our author contends, must develop from this Christian view of God and man. The grand aim of the Gospel is, therefore, to awaken and restore man to his consciousness of the Father and thus fit him for his proper place in life.

There may be those who will not find his discussion of the teachings of Paul quite as satisfactory as his estimate of the essential views of Christ. We must remind ourselves that our author frankly accepts the methods of the critico-psychological school. "The doctrine of vicarious substitution," he declares, "is as foreign to Paul as is the doctrine of evolution". Paul's use of Rabbinic philosophy, out of which grew this theory of atonement, has been thoroughly misunderstood. For him this Jewish philosophy was simply the axe of the woodsman with which to clear away space for his real and vital truth which was "the mystic union of Christ and the believer." It was this living experience of the risen Christ that gave mental poise, moral enthusiasm, and spiritual emancipation to Paul. According to our writer his conception of the person and work of Christ was a composite growing out of his dissatisfaction with the Law, his vision on the road to Damascus, his studies in Rabbinic philosophy and Jewish apocalypses. His chief contribution, however, is his idea of mystical union with Christ. Paul was primarily a mystic. "He found Christianity a Jewish sect; he left it a universal religion." For those who believe that theologians have overworked the Rabbiniism of Paul, this emphasis on the subjective aspects of the Christian life will come as a decided relief.

The outstanding element in the Johannine writings, our author finds, is: "God was in Christ". "By whatever theory", writes Prof. Barton, "we may explain the relation of Jesus of Nazareth to the pre-existent Son of God, no Christianity long retains its power which does not gain its inspiration from the central thought of this Gospel—that God was in Christ, that God through the personality of Jesus speaks to us of love, of forgiveness, of hope, of power in a way unique in the annals of human history". Gnostic heresies and Hellenistic philosophy gave color and form to this sublime message, but its heart is "God was in Christ". It is this fact which gives

The Bulletin of the Western Theological Seminary.

singularity, superiority, and finality to the Christian religion.

Chapter four contains our author's conception of the "Heart of the Message" in the Eastern Church or "the Church in Asia, in the Nile Valley, and in Europe as far west as Greece". Conscious of the extreme difficulty of singling out this or that feature of the teaching of a period as characteristic of the whole, yet he finds that creed-making was the chief burden of the preaching in this great Church. That faith should attain intellectual forms was inevitable. Conflict with vagrant types of thought and life made necessary interpretations of essential Christianity. The tragic thing is that these symbols of faith should ever have been regarded as final, and as tests of correctness of conduct and purity of life. The Eastern Church forgot that statements of life in Christ have no power of perpetuating a vital experience of the love of God. As a result this Church is "but a fossil of a once living giant. Its passion of experience has passed; it has cooled into mere formalism"; it has lost the tenderness, the instinct for sacrifice and the broad charity of Jesus Christ.

If a genius for speculation and definition marked the Eastern Church, the West occupied itself with building a vast ecclesiastical machine. In the East the primitive impulse of Christianity was elaborated into a creed, in the West it was organized into a government and both succeeded most admirably in driving the prophet to the hills and exalting the function of the priest. Very quickly theology became infected with the practical statesmanship of the age and we begin to hear of an exclusive Church, outside of which there is no salvation, of Original Sin, of the imputation of Adam's guilt and the counter imputation of the righteousness of Christ. God is now thought of as far removed from the world and represented in it by a Church and a Book. Between the soul of man and the Father a vast system of Theology and a rigid form of Church life interposed themselves. The protest of Montanist and the plea of mystic for direct access to God were unavailing.

In order to appreciate the character of the Protestant Reformation our author selects Luther, Zwingli, and Calvin. "In Luther only", he contends, "do we find any real appreciation of the possibility and value of a personal experience of God". The attitude of Luther toward life was not only intensely practical, but deeply religious. Unfortunately his view of salvation by grace was glaringly defective, in that he regarded it too much as an escape from the wrath of God rather than as chiefly a moral transformation. Notwithstanding this inadequate ideal of religious experience he gave an added dignity to common life by relating it to God, he enhanced the idea of atonement by his high view of the Deity of Christ, and injected the principle of Democracy into society.

Zwingli was the humanist of this notable group. Unlike Luther he had passed through no religious crisis. His idea of God, of the authority of Scripture, and his views of Christianity were quite largely, if not wholly, shaped by his humanistic sympathies and studies.

"In the system of Calvin", our author declares, "no real and vital experience of God by the Christian is recognized. The whole is almost as formal as the system of Rome, and is much more cold, since it lacks far fewer elements which appeal to the imagination".

Literature.

Rather sweeping as this criticism of Calvin is, Prof. Barton finds much of unusual value in the emphasis Calvinism places on the sovereignty of God, in its contribution to civil and religious liberty, and its unquestioned theological influence in Lutheran, Anglican, and other communions.

The Christian message of the early Friends was: "The supreme authority is the Spirit". Their God was not one who "once visited this world", as Catholicism and Calvinism had taught, and had then retreated beyond the heavens leaving a finished Book and a rigid Church as His representatives, but God was thought of as abiding always in the world and ever revealing Himself to receptive souls. "The heart of the Quaker message of the seventeenth century was the rediscovery of the direct access of every soul to God". Their doctrine of the "inner light" failed of fruition in the eighteenth century, because of its too close identification with the mistaken psychology of Cartesian philosophy, the too wide separation between the Human and the Divine, their view of abnormal states, such as the trance, as a manifestation of the Spirit; their undervaluation of the function of mind in religion and their inability to discriminate between impressions and revelations of the Spirit.

The message for the twentieth century, our author declares, must have regard for the monistic tendency of the age by which the sharp antithesis, between the natural and the supernatural is gone. We must also recognize that the idea of an Infallible Church or Book has lost its force for many people. Our appeal must be based on the ever incontrovertible fact that "God was in Christ. As in other centuries, so now, the Gospel which loses the Divine uniqueness of Christ loses its power." In Christ with His final authority, His incomparable regenerating force, His variety of resource, we are to find the sole and adequate power by which the animal spirit in man and in society is to be expelled and the Christian motive and passion substituted. Thus we shall be able to cleanse and organize into hollower forms and more righteous aims the social life of to-day. Such are the elements of the message for our age as conceived of by our author. The great need, as he sees it, is not a new gospel, but the old wrought into the warp and woof of everyday life.

Prof. Barton is as modern in spirit and in purpose as he is reverent and careful in analysis. He has made a frank and scholarly appeal for an experience of Jesus Christ that is vitally related to the great social and economic needs of our times. He is confident that if our young people were to catch a real vision of God in Christ and would but appreciate the opportunities of the present situation "there would be such a Christian revival, such a wave of consecration, as we have not yet seen".

JOHN W. HOFFMAN.

New Thrills in Old China. By Charlotte E. Hawes. New York: George H. Doran Company. 1913. \$1.25 net.

The book which Miss Hawes has written lacks certain qualities which so many books on the Orient seem to possess: she does not spin about us the glittering generalities of the tourist posing as

The Bulletin of the Western Theological Seminary.

statesman and prophet. For this I think we can be sincerely grateful.

In a frankly unconventional way she recounts her experiences and impressions. It might seem as if we were limited to a small eddy in that great stream of a progressive civilization, which has swept aside so much of the old; but there is so much the more vividness and reality imparted to her account. We are not presented with the secrets of the Court or with overdrawn pictures of the New China. But after passing with her through her experiences, we are impressed that something has happened—the full meaning of which even the modern journalist has not grasped.

The early chapters of the book give an account of Miss Hawes' call to the mission field and her first impressions of China.

The scene was the parlor of the First Church, Pittsburgh—one cold winter day. Mrs. Munson had introduced Miss Hawes to Mrs. Chalfant who had been giving a missionary "talk".

"Oh, I am very glad to meet you, Mrs. Chalfant," said I.

"Perhaps you won't be so glad", Mrs. Munson said, "when you find out what she wants".

"Why, what do you want, Mrs. Chalfant?"

"I want you."

"Oh, what do you want of me?"

"Why I want you to go to China."

On this Miss Hawes comment is: "If she had hit me in the face, I could not have been more surprised and stunned, but when she said: 'Promise me you will pray over it', and was gone, these words came to me: 'Ye have not chosen me, but I have chosen you that ye should go'. I had not sought this call, but the Lord in his great condescension sent his messenger to me, and I could not shake off the conviction that I dare not be 'disobedient to the heavenly vision."

Most readers will pass most eagerly to the account of the Boxer Riots. Miss Hawes was in Wei Hsien the night that Mr. Frank Chalfant withstood the rioters at the gate and then helped the two ladies over the wall, and all three escaped under cover of darkness. And her letter, describing the flight and the reception by some Germans at a manufacturing concern, was written at the time. Even in this hour of tragedy Miss Hawes was able to see the "funny side"—as, for instance, the German's reply to the awestruck question, next morning, of the mission ladies, whether anyone had been killed during the night: "Yes one,—a mosquito!".

The book is not only one with intensely readable qualities, but Miss Hawes' humour serves to bring the tragedy of those days more vividly before us.

The story of the mission family rushing to get dressed in the night, after hearing a noise—which they thought was the start of another revolution, what was in reality the crash of a falling roof—reveals the nervousness of the foreigner even to-day.

The latter part of the book gives an account of the recent revolution, as an appendix, written by Carl Crow for the '*China Press*'.

The one fly in the ointment is the insertion of some doggerel by Burgoyne of the *Pittsburg Chronicle Telegraph*; but, possibly, a poet, like a prophet, is without honor in his own country.

Literature.

However, the book lives up to its title; there are thrills for every imaginative reader. With the human interest, the readiness to show the absurd as well as the momentous, the impression left is that of a great, warm heart. We not only learn something of China, but become acquainted with Miss Hawes; and I do not know which is the greater privilege.

A. P. KELSO, JR., '10.

Second Presbyterian Church, Mercer, Pennsylvania; A Brief History. By George Taylor, Jr., B. D.

The occasion of the writing of this booklet was the fiftieth anniversary of the Second Presbyterian Church of Mercer, which was celebrated on the nineteenth and twentieth of last October. The author sets forth his purpose in the preface: "This little volume is an attempt to do two things: first, to perpetuate the memory of those charter members and early workers who have made its present strength possible; and, secondly, to conserve in a very general way the work, the struggle, and the records that manifest those true elements which have entered into the virile type of manhood and womanhood in her membership".

In our opinion the author has made a valuable contribution to local church history, giving us reasons for the organization of this particular congregation, reasons rooted in the gigantic struggle of the Civil War which will be entirely forgotten in another generation. Not only are statistics presented in regard to membership and contributions, but a brief review of each pastorate is added. The little pamphlet closes with an estimate of the spiritual influence of this congregation in terms of lives and achievements of the young men who have become ministers of the gospel; of these there have been three.

The booklet is a beautiful product of the printer's art. Fulsome flattery of former members and pastors, a serious fault of this kind of literature, is absent. The style is dignified and lucid, and even statistics are invested with interest.

JAMES A. KELSO.

The Constructive Quarterly. A Journal of the Faith, Work, and Thought of Christendom. Edited by Silas McBee. New York: George H. Doran Company. Yearly Subscription \$2.50, single number \$.75.

As the initial number of this journal appeared in March, 1913. it has just completed the first year of its existence, and to a limited extent the program of its editor can be judged in the light of achievement. The aims of "The Constructive Quarterly" were set forth clearly and unequivocally in an introduction to the first number. A better understanding was to be cultivated between isolated Communion of Christendom, by having representatives tell what their Churches were 'actually believing, doing, and thinking'.

The Bulletin of the Western Theological Seminary.

Past experience would naturally lead the world to think that it would be impossible to get writers of communions as far removed as the Presbyterian and Roman or Greek Catholic to make use of the same forum for the presentation of their own personal views. But it is exactly this impossibility that the management of the "Constructive Quarterly" has succeeded in achieving.

On the Editorial Board the lion and lamb, figuratively speaking, lie down together; and we find the name of Dr. Robert E. Speer side by side with that of Archbishop of Platon of the Russian Cathedral, while that of Dean Shaller Mathews is associated with Rev. John J. Wynne, S. J., and Mgr. Shahan. National boundaries are not respected, for the editor has secured for his Board representative scholars and writers from Germany, Great Britain, France, Russia, and India. Note a few of the names: Rt. Hon. Arthur James Balfour, M. P. F. R. S.; Rev. James Denney, D.D.; Rev. Wm. Sanday, D.D.; Professor Adolf Deissmann, of Berlin; F. Loofs, of Halle; M. Thureau Dangin, of France; Wilford Ward; the Bishop of Bombay.

The ultimate aim of this publication is to propagate a Christianity which, while still divided into groups, will be united in its witness for Christ and in its impact upon the world. In the opinion of the editor, this will be accomplished when the different churches understand each other's differences as well as agreements, and have mutual respect for each other. Let Dr. McBee speak for himself. "It is not neutral territory that is sought, where courtesy and diplomacy would naturally tend to avoid issues and tend to round off the sharp edges of truth and conviction, but rather common ground where loyalty to Christ and to convictions about Him and His Church will be secure from the tendency to mere compromise or to superficial and artificial comprehension."

Articles are invited which contain 'the free, living, and deliberate statement of actual and operative belief' with two simple conditions that 'the Faith and Work and Thought of each Communion shall be presented in its absolute integrity including and not avoiding differences; and second, that no attack with polemical animus shall be made on others'.

In our judgment the editor has succeeded in attaining his ideals in the four numbers that lie before us, and in one of the articles of the December number, we have an account of the practical operation of the principles for which the Constructive Quarterly stands. Let the reader turn to a paper by Arthur J. Brown on High Church Anglicans and American Presbyterians in Shantung University, in which practical co-operation in Christian effort without giving up cherished belief is both eloquently and candidly discussed.

We wish the Constructive Quarterly God-speed in its mission. If it could be placed in the hands of every educated layman as well as the ministers of our churches, it would hasten the day when the unhappy dissensions of Protestant Christianity would be healed.

JAMES A. KELSO.

Alumniana.

CALLS

Rev. H. A. Smith ('03), of Mannington, W. Va., has accepted a call to the church of Westerville, Ohio.

Rev. J. O. McCracken ('97), of Johnstown, Pa., has been called to the First Church of Leechburg, Pa.

Rev. H. C. Prugh ('98), of Burnham, Pa., has been called to Plum Creek, Pa.

Rev. U. S. Bartz, D.D. ('96), of Kenton, Ohio, has accepted a call to Fremont, Ohio, and began work in his new pastorate on Jan. 4.

Rev. C. D. Wilson, D.D. ('79), of Glendale, Ohio, has been called to Havre de Grace, Md.

Rev. H. C. Hutchison ('09), of Mt. Pleasant, Pa., has accepted a call to the First Presbyterian Church of Aspinwall, Pa.

Rev. Stephen A. Hunter, D.D. ('76), has accepted a call to the Arlington Avenue Church, Pittsburgh, Pa.

Rev. P. H. Miller ('02), of Philadelphia, Pa., has declined a call to become associate pastor of the First Church of Chicago.

Rev. F. Dean Miller ('03), of Wilkinsburg, Pa., has accepted a call to the First Church of Altoona, Pa.

Rev. Edward James Travers ('12), has accepted a call to the Bethesda Church, Presbytery of Cleveland.

Rev. T. B. Greenlee ('82), of Omaha, Neb., has accepted a call to the Presbyterian Church of Audubon, Iowa.

Rev. Elbert Hefner ('08), has recently accepted a call to the First Presbyterian Church of Warrensburg, Mo., and has taken up work in the new field. The best State Normal School in Missouri is located at Warrensburg and the president and fourteen of the teachers of the school hold membership in the First Church. More than seven hundred students are enrolled in this school and during the summer the number increases to fourteen hundred.

INSTALLATIONS.

Rev. J. S. Helm, D.D. ('82), formerly of Leechburg, Pa., on Feb. 1st. was installed pastor of the First Church of Cresson, Pa., and supply for the First Church of Gallitzin and the State Tuberculosis Sanitorium at Cresson. Rev. B. F. Heaney presided; Rev. Dr. Calvin C. Hays, of Johnstown, preached the installation sermon; Rev. Dr. A. H. Jolly, of Avalon, gave the charge to the pastor; and Rev. J. C. Steele, of Export, charged the people.

Rev. Hugh T. Kerr, D.D. ('97), was installed pastor of the Shadyside Church, Pittsburgh, on Thursday, Oct. 16, 1913. Rev.

The Bulletin of the Western Theological Seminary.

Dr. G. M. Kerr presided; Rev. Dr. W. L. McEwan, of the Third Church, read the Scripture lesson; Rev. Dr. G. W. Chalfant offered the invocation prayer; Rev. Dr. Maitland Alexander preached the sermon; Rev. Dr. S. J. Fisher offered the installation prayer; Dr. Christie delivered the charge to the pastor and Dr. Farmer, the charge to the people.

Rev. Silas Cooke, D.D. ('74), on Oct. 29 was installed pastor of the Church at Auburndale, Fla. Rev. H. G. Dennison, of Lake Alford, offered the invocation, propounded the constitutional questions, and delivered the charge to the pastor; Rev. William L. Hackett, of St. Cloud, read the Scripture lesson and delivered the charge to the congregation; Rev. E. G. McLean, D.D., of Winter Haven, preached the sermon.

Rev. G. J. Timblin ('97), of Euclid, Pa., was installed pastor of North and East Butler, Pa., Dec. 16th.

Rev. Vaclav P. Backora ('05), formerly of Gary, Ind., was installed pastor of the First Presbyterian Church of West Barnet, Vt., on Dec. 17th. Rev. John Lytle, of South Ryegate, Vt., offered the invocation; Rev. J. W. Smith, of Manchester, N. H., preached the sermon; Rev. Duncan Salmond, of Barre, Vt., offered the installation prayer; Rev. Vaclav Ziegler, of South Ryegate, delivered the charge to the pastor; Rev. F. A. Arbuckle, of Antrim, N. H., delivered the charge to the people.

Rev. J. S. Cotton ('96), of Carlisle, Ohio, was installed pastor at Apple Creek, Ohio, Dec. 16th.

GENERAL ITEMS.

Rev. James Hickling ('81), has resigned the church of Raymond, Ill.

On Oct. 10th, the Highland Presbyterian Church, Pittsburgh, Pa., Rev. C. P. Cheeseman, D.D. ('84), pastor, celebrated the 22nd. anniversary of the burning of their mortgage.

Rev. R. L. Biddle ('95), who has been pastor of the Fairmount and Pleasant Hill Churches, Presbytery of Pittsburgh, for the past four years, preached his farewell sermon on Oct. 26th. and early in November took charge of his new field in the Mt. Pisgah Church in the same Presbytery.

Congruity Church, one of the oldest in the Presbytery of Blairsville, Rev. John D. McBride ('05), pastor, celebrated its 125th. anniversary on Nov. 20th. Three sessions were held during the day and a dinner was served. The anniversary sermon was preached by Rev. H. U. Davis, pastor of the Poke Run Church. Among the other speakers were Rev. A. O. Raber, of Derry, Pa., and Rev. J. C. Steele, a former member of Congruity Church.

On Oct. 26th. Rev. C. W. Wycoff, D.D. ('65), preached his farewell sermon in the Bethel Church, Presbytery of Pittsburgh, thus closing a very notable pastorate of forty years' duration. The following Thursday a reception was held in Dr. Wycoff's honor by the members of the congregation at which many former members and pastors of neighboring churches were present. Dr. Wycoff has been made pastor emeritus.

Alumniana.

On Oct. 19th. the new chapel of the Vance Memorial Church was dedicated. Dr. Snowden delivered the address and the pastor, Rev. J. M. Potter ('98), conducted the service and offered the dedicatory prayer. A history of the Sunday School and an appreciation of the late Mr. J. N. Vance, donor of the chapel, was read by Mr. J. N. Braden, the superintendent, and a little granddaughter of Mr. Vance drew a cord which unveiled a fine portrait of the donor.

The degree of Ph.D. has been conferred upon the Rev. J. M. Oliver, D.D. ('97), by Grove City College.

Rev. T. E. Thompson ('03), has resigned the pastorate of the First Church of Emsworth, Pa.

Rev. G. S. Macaulay ('10), who has had charge of the Woodlawn (Pa.) Church since his graduation from the Seminary, on Nov. 30 preached his farewell sermon and on Dec. 7 began work in the First Church of Xenia, Ohio.

Rev. H. H. McQuilkin ('99), has just completed eight years as pastor of the First Church of San Jose, Cal. During this time 357 members have been received into the church on profession and 525 by letter. The present active membership is 905.

The alumni of the Seminary in attendance at the sessions of the Synod of Nebraska, which met in Omaha, Neb., on Oct. 18, 1913, passed the following resolution:

"To the Faculty of the Western Theological Seminary:

Brethren:—

We, the undersigned graduates of the Western Theological Seminary in attendance upon the sessions of the Synod of Nebraska, and gathered in a reunion of such graduates at the home of Professor Charles Herron, send you our greetings, and congratulate the Seminary on the splendid work being done by it and upon the large influx of new students.

STEPHEN PHELPS, 1862.

THOS. B. GREENLEE, 1882.

J. P. ANDERSON, 1886.

J. C. AMBROSE, 1887.

CHARLES HERRON, 1887.

GRANT E. FISHER, 1896.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, in their meetings held Monday mornings of each week: Nov. 10, "The Church", Rev. J. T. Gibson, D.D. ('72); Nov. 24, "The Church and Social Control", Rev. C. R. Zahniser, D.D. ('99); Dec. 15, "The Training of Children in the Church", Rev. J. E. Garvin, D.D. ('90); Dec. 22, "Christian Leadership", Rev. Harry O. Gilson ('88); Jan. 12, "Conversion", Rev. J. Shane Nicholls, D.D. ('92).

Rev. Rollin R. Marquis ('83), of Lawrenceville, Ill., was elected Moderator of the Synod of Illinois at the October meeting.

The Bulletin of the Western Theological Seminary.

Following is a tabulated list of accessions, since the publication of the October Bulletin, in churches ministered to by alumni of the Seminary.

Church	Accessions	Pastor	Class
Allison Park, Pa.	23	Isaac Boyce, D.D.	'84
First, Wilmerding	23	G. R. Phillips	'02
Concord, Pa.	12	U. W. MacMillan	'95
Park Avenue, Pittsburgh	11	C. B. Wingerd	p. g. '09
First, Monongahela, Pa.	16	W. F. McKee, D.D.	'96
First, Kittanning	24	W. J. Hutchison	'98
Westminster, Greensburg, Pa.	21	G. P. Atwell	'98
Indiana, Pa.	82	F. S. Crawford, D.D.	'79
Port Royal, Pa.	34	H. W. Warnshuis	'76
Mt. Washington, Pittsburgh	20	C. S. McClelland, D.D.	'80
Watson Mem'l., Pittsburgh	33	J. W. MacIvor	'05
Sharon, Presb. of Pittsburgh	8	J. M. Mercer	'78
Forty-third St., Pittsburgh	21	G. L. Glunt	'12
Morningside, Pittsburgh	18	P. R. Harvey	'08
Holy Trinity, Philadelphia	19	M. S. Bush	'01
Rosewood Ave., Toledo, O.	32	D. H. Johnston	'07
First, Parkersburg, W. Va.	23	E. A. Culley	'94
Wellsburg, W. Va.	64	W. J. Holmes	'02
Central, Orange, N. J.	54	J. F. Patterson, D.D.	'82
Bowling Green, Mo.	19	C. E. Peterson	'13
Shadyside, Pittsburgh	30	Hugh T. Kerr, D.D.	'97
McKees Rocks, Pa.	71	O. N. Verner, D.D.	'86
New Kensington, Pa.	42	L. C. Denise	p. g. '05
Walbrook, Baltimore, Md.	17	H. A. Grubbs	'93
Central, Newcastle, Pa.	52	A. B. McCormick	'97
Third, Steubenville, O.	100	G. P. Rowland	'03
Beechwoods, Pa.	32	C. C. Cribbs	'12
First, Carnegie, Pa.	104	J. M. Duff, D.D.	'76
Cadiz, Ohio	18	R. P. Lippincott	'02
Holliday's Cove, W. Va.	26	H. G. McMillen	'10
Jenkins, Ky.	27	M. D. McClelland	'95
Manns Choice, Pa.	6	E. S. Snook	'85
Mt. Pleasant, Pa.	76	H. C. Hutchison	'09
Youngwood, Pa.	23	H. C. Hutchison	'09
Slate Lick, Pa.	11	G. P. Stewart	'04
Poke Run, Pa.	11	H. U. Davis	'98
New Concord, Ohio	8	D. S. Graham	'01
Mt. Pleasant, Ohio	7	P. E. Burtt	'12
Jersey Shore, Pa.	8	J. L. Ewing	'93
First, Masontown, Pa.	6	J. B. Brice	'00
Weirton, W. Va.	12	C. G. Allen	'90
First, Boise, Ida.	30	C. L. Chalfant	'92
Mingo Junction, Ohio	15	W. G. Felmeth	'11
First Tarentum, Pa.	36	Wm. F. Fleming	'03

Improvements have recently been made in the Presbyterian Church of Meriden, Iowa, Rev. J. W. Little ('72), pastor; a new roof, all three of the rooms decorated, a seven-chandelier gasoline

Alumniana.

lighting plant, and a new organ, at a total of cost of three hundred dollars which was promptly paid. Mr. Little is in the third year of his pastorate at Meriden.

The address of Rev. James B. Kelso ('99), has been changed from Roxbury, Kan., to Hansen, Neb.

The Presbyterian Church of Sheakleyville, Pa., Rev. S. L. Johnston ('13), pastor, in December held a Church Institute, the last three days of which were given over to evangelism, and despite the inclement weather, eight members were received into the church.

Rev. E. M. Mowry ('09), has been appointed Professor of Natural Sciences at the Pyeng Yang Union Christian College, Korea.

During the week of Nov. 9, the First Presbyterian Church of Baltimore, Rev. Alfred H. Barr, D.D. ('95), pastor, commemorated the one hundred and fiftieth anniversary of its founding. On Wednesday evening, in connection with the usual mid-week service, an hour of personal reminiscences by older members of the First Church was followed by a congregational reception and the distribution to the families of the Church of the new "Brief History of the First Presbyterian Church of Baltimore".

Rev. James C. Garver ('83), pastor of the Calvary Church, Montpelier, Idaho, has almost completed his fourth year among the Mormons. Early in 1910 he removed from Denver, Col., to the beautiful Snake River Valley in Idaho, where he lived and preached in a town which is fully ninety-five percent Mormon. In November, 1912, Mr. Garver was called to the work in Montpelier, in the Bear River Valley. Both these fields are within the bounds of Kendall Presbytery, which he has served as stated clerk for three years.

The First Presbyterian Church of Belle Center, Ohio, Rev. Charles F. Irwin ('01), pastor, in December presented to the University of Wooster the sum of \$1000, and to the Boards of the Church, \$4000. They have thoroughly repaired the manse and church, installing a new pipe organ. In the three years of the present pastorate the various departments of the church have been thoroughly organized, gifts stimulated, a church library created, and sound, aggressive work developed.

During the month of January the Presbyterian Church of Mingo Junction, Ohio, Rev. W. G. Felmeth ('11), pastor, with a membership of 283, subscribed \$3,000 for the current year. This congregation is so crowding the evening services that it is necessary to place extra chairs in the auditorium, they are building a new parsonage, and their benevolent offerings have increased 250%, but the best thing about the whole matter is the splendid spirit of the people.

On Dec. 21st. a twenty-five thousand dollar addition to the church edifice at Great Falls, Mont., was dedicated. Rev. C. E. Schaible, of Bushnell, Ill., preached the sermon and raised between six and seven thousand dollars. Hearts were made glad at the very opening of the service when twenty-two adults were received into the church. From a small mission church not many years ago it has grown to four hundred members. Rev. Ezra P. Giboney ('99),

The Bulletin of the Western Theological Seminary.

the pastor, has been on the field for nine years and has done a great work, not only in his own church, but throughout Montana. The new addition is of gray sandstone. The main floor includes an auditorium and balcony, increasing the seating capacity of the church to 1,000. On the main floor there is also a social room and parlor for the women. The basement is strictly modern in every feature. It comprises a large dining room, a kitchen, and a boys' recreation room. This part of the new edifice was opened on Friday evening, when the men of the church gave a banquet, at which over 150 church members and their friends were in attendance. The young people have a separate parlor. A \$3,000 pipe organ graces the fine auditorium.

NECROLOGY.

Boyle, B. Frank.

Born, Johnstown, Pa., September 26, 1844; Lafayette College; Seminary 1870-3, licensed, April 21, 1872. Presbytery of Steubenville; ordained, June 24, 1873, Presbytery of Kittanning; pastor, Slate Lick and Srader's Grove, Pa., 1873-82; Irwin, Pa., 1882-7; Larned, Kan., 1887-90; Salem, O., 1890-99; stated supply, First Church, Atchison, Kan., 1900- ; died, July 23, 1912.

Brown, David.

Born, Westmoreland Co., Pa., February 14, 1838; Washington and Jefferson College, 1867; Seminary, 1867-70; licensed, April 28, 1869, Presbytery of Kittanning; ordained, April, 1870, Presbytery of Fairfield; stated supply, Kirkville, Ia., 1870-3; pastor, Oxford, 1873-83; Newton, 1883-93, New Sharon, 1893-6; Perry, 1896-1900; stated supply Aredale, Ia., 1903-4; West Branch, 1905; Martinsburg, Ia., 1906; pastor, Hills, Ia., 1907- ; died, January 28, 1913.

Dobbins, Hugh Hillis.

Born, Poiand, O., April 13, 1833. Jefferson College 1858; Seminary 1858-61; D.D., Lecompton University 1897; licensed, April, 1860, Presbytery of New Lisbon; ordained, September, 1861, Presbytery of Omaha; stated supply, Brownsville, Neb., 1861-3; Atchison, Kan., 1863-4; Jackson, Cal., 1864; organized Santa Barbara, 1869; supplied same 1869-71; stated supply, San Bonaventura, Cal., 1884; financial agent Occidental College; also of Albany College; traveled Orient; occasional supply, Berkley, Cal.; died, Berkley, Cal., Jan. 17, 1913.

Fisher, Daniel Webster.

Born, Blair Co., Pa., January 17, 1838; Jefferson College 1857; Seminary, 1857-60; D.D., Muskingum College, 1874; LL.D., University of Wooster, 1877, and Washington & Jefferson College, 1892; licensed, April, 1859, and ordained, April, 1860, Presbytery of Huntingdon; home missionary in Virginia, 1859; stated supply, Thalia St., New Orleans, 1860-1; pastor, First

Necrology.

Church, Wheeling, W. Va., 1861-67; Second Church, Madison, Wis., 1878-79; President of Hanover College, 1872-1907; residence, Washington, D. C.; died at Washington, D. C., January 28, 1913.

Fulton, James Power.

Born, Pottstown, (now West Newton), Pa., October 10, 1824, Washington College, 1846; Seminary, 1846-49; licensed, 1849 Presbytery of Ohio; ordained, 1850, Presbytery of Washington; pastor, Burgettstown, Pa., 1850-7; Salem, 1857-66; Pulaski and Hopewell, 1866-9; McClellandtown and Dunlap's Creek, 1869-78; stated supply, Laurel Hill, 1878-9; home missionary, Harper, Kan. and other stations, 1879-85; stated supply and home missionary, Kansas; honorably retired; residence, Harper, Kan.; died, Harper, Kan., January 3, 1913.

Hill, George Hermann.

Born, Blairsville, Pa., December 8, 1862; Washington and Jefferson College, 1886; Seminary, 1886-9; licensed, April 18, 1888, Presbytery of Blairsville; ordained, September 18, 1889, Presbytery of Clarion; pastor, Beechwoods, Pa., 1889- ; residence, Falls Creek, Pa., R. F. D.; died, Falls Creek, Pa., Dec. 19, 1912.

Kelly, James Manton.

Born, Finley, O., February 10, 1855; Mt. Union College, 1879; Seminary, 1879-82; licensed, April 24, 1881, Presbytery Mahoning; ordained, June 28, 1882, Presbytery Kittanning; pastor Concord and Plumville, Pa., 1882-90; pastor Manor, Pa., 1891-8; pastor, Clintonville, Pa., 1899-01; Nottingham, O., 1904-6; Wheeling, W. Va., 1907-9; Youngstown, 1909-10; Lowellville, O., 1910-11; evangelist, Youngstown, O., 1911-12; died, Youngstown, O., August 9, 1913.

Launitz, John.

(Full name, John Edward Ferdinand Schmidt von der Launitz.) Born, Tivoli, near Rome, Italy, August 20, 1829; Agricultural College of Hofberg; Seminary, 1857-60; licensed, March 13, 1859, and ordained April, 1860, Presbytery of Allegheny; missionary, lower Allegheny, 1858-60; stated supply, Bridge-water and Freedom, Pa., 1861-2; German Presbyterian Church, Allegheny, Pa., 1862—; teacher of music about 30 years; preached five years in the French language, First Church of Pittsburgh; teacher of German Young Men's Christian Association, 15 years; librarian, Western Theological Seminary, 1873-83; editor of German Sunday School paper; editor first German Presbyterian paper, 1867-9; died, North Side, Pittsburgh, Pa., February 10, 1913.

Translated into German, "What Is Calvinism?"; published, "Das Evangelische Jahrbuch," one year.

McComb, James Mason.

Born, Oskaloosa, Ia., January 9, 1853; Washington and Jefferson College, 1877; Seminary, 1878-81; A. B., 1877, and A. M., 1886, Washington and Jefferson College; licensed, April 28, 1880, and ordained, April 27, 1881, Presbytery of Kittanning;

The Bulletin of the Western Theological Seminary.

foreign missionary, India, 1882-9 and 1891-9; home missionary, Nevada, 1889-91; home missionary, (Kentucky, 1899-00; Klamath Falls and Woodburn, Ore., 1901-3; Douglass, Ariz., 1903-04; Raywood, Tex., 1904-6; Bayfield, Col., and preached at Ute Indian Reservation School 1906-7); superintendent Reform Episcopal work in Lalitpur, India, 1907-8; pastor, Spring Hills, O., 1909-10; Ironside, Ore., 1910-11; Newton, N. J., 1911-12; died, Newton, N. J., May 25, 1912.

Marquis, David Calhoun.

Born, Lawrence Co., Pa., November 15, 1834; Jefferson College, 1857; Seminary, 1860-2; Northwestern Theological Seminary, 1862-3; D.D., Washington and Jefferson College, 1875; licensed, April 1862, Presbytery of Beaver; ordained, November, 1863, Presbytery of Sangamon; pastor, Decatur, Ill., 1863-66; North Church, Chicago, 1866-70; Westminister, Baltimore, Md., 1870-8; Lafayette Park, St. Louis, Mo., 1878-83; teacher, 1857-60; professor, McCormick Theological Seminary, 1883—; died, Chicago, Ill., October 8, 1912.

Miller, Nelson H.

Born, Lewisville, Ind. Co., Pa., October 16, 1847; Westminster College (Pa.), 1871; Seminary, 1871-4; D.D., Westminster College (Pa.), 1889; licensed, April 8, 1873, Presbytery of Kittanning; ordained, June 9, 1874, Presbytery of Huntingdon; pastor, Osceola Mills, Pa., 1874-91; Newark, Del., 1891-9; Washington, D. C., 1899-02; stated supply, Hermon, Washington, D. C., 1902-6; Lewinsville, Presbytery of Washington City, 1907—; professor (Ancient Languages) Newark Academy and Delaware Normal School, 1896-9; stated clerk, Presbytery of New Castle, 1892-9; stated clerk, Synod of Baltimore, 1896—; residence, Washington, D. C.; died, McLean, Va., October 2, 1912.

Pringle, Samuel Wilson.

Born, New Concord, O., January 8, 1853; College of New Jersey, 1873; Seminary, 1874-7; licensed, May 8, 1877, Presbytery of Zanesville; ordained, June 12, 1877, Presbytery of St. Clairsville; pastor, First Church, Mt. Pleasant, O., 1877-96; Westminster, Pueblo, Col., 1897-01; First Church, Auburn, Neb., 1901-7; Washington, Kan., 1907-10; Savannah, Mo., 1911; died, Grove City, Pa., October 6, 1912.

White, Joseph Pollock.

Born, New Castle, Pa., August 24, 1856; Monmouth College, 1879; Seminary, 1879-82; post graduate, Harvard, 1882-3; A.B., 1879, and A.M., 1882, Monmouth College; B.D., Western Theological Seminary, 1882; licensed, 1880 and ordained, August 28, 1883, Presbytery of Shenango; stated supply, Baird, Tex., 1883-5; Juneau, Alaska, 1886-8; Cross Roads, Pa., 1889-90; Three Rivers, Mass., 1891; Howard, N. Y., 1893-4; pastor, Brunswick, N. Y. 1894-9; Northfield, Mass., 1899-01; stated supply, South Killingly, Conn., 1901-2; supply Washington, Tenn., 1904-6; Ramsey Industrial School, 1907; residence, Knoxville, Tenn.; died New Castle, Pa., October 30, 1912.

BIOGRAPHICAL CATALOGUE

—OF THE—

Western Theological Seminary

No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

Acceptance Blank for the Biographical Catalogue of the W. T. S.

REV. JAMES A. KELSO, Ph. D., D.D.,
Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

DEAR SIR :-

Kindly send me by return mail a copy of your Biographical Catalogue for which I am enclosing 75 cents.

Signed.....

Address.....

Date.....

Subscription Blank for the Bulletin of the Western Theological Seminary.

REV. JAMES A. KELSO, Ph. D., D.D.,
Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

Dear Sir:—

Enclosed find 75 cents for one year's subscription to the Bulletin of the Western Theological Seminary, commencing Apr., 1914.

Name.....

Address.....

261.13
A42 H

UNIV. OF MICHIGAN
MAR 19 1914

The Bulletin of the **Western Theological Seminary**

CATALOGUE NUMBER

Vol. VI.

February, 1914

No. 3.

261-13
A72 H

UNIV. OF MICHIGAN
MAR 1924

The Bulletin of the **Western Theological Seminary**

CATALOGUE NUMBER

VOL. VI.

February, 1914

No. 3.



MEMORIAL HALL

**CATALOGUE
1913 - 1914**

**THE BULLETIN
OF THE
WESTERN THEOLOGICAL
SEMINARY**

**PUBLISHED FIVE TIMES DURING THE YEAR: IN JANUARY,
FEBRUARY, APRIL, JULY, AND OCTOBER, BY THE**

**TRUSTEES OF THE
WESTERN THEOLOGICAL SEMINARY
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA**

**ENTERED AS SECOND CLASS MATTER DECEMBER 9, 1906, AT THE POSTOFFICE AT PITTSBURGH, PA.,
(NORTH DIAMOND STATION) UNDER THE ACT OF JULY 16, 1904.**



Calendar for 1914

THURSDAY, FEBRUARY 5th.

Day of Prayer for Colleges.

WEDNESDAY, APRIL 29th.

Written examinations at 8:30 A. M.; continued Thursday, April 30th, Friday, May 1st, and Saturday, May 2nd.

SUNDAY, MAY 3d.

Baccalaureate sermon at 11:00 A. M. in the North Presbyterian Church.

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 4th.

Oral examinations at 2:00 P. M.; continued Tuesday, May 5th, and Wednesday, May 6th.

THURSDAY, MAY 7th.

Annual meeting of the Board of Directors in the Chapel at 10:00 A. M.

THURSDAY, MAY 7th.

Commencement exercises. Conferring of diplomas and address to the graduating class, 3:00 P. M.

Meeting of Alumni Association and annual dinner 5:00 P. M.

FRIDAY, MAY 8th.

Annual meeting of the Board of Trustees at 3:00 P. M., in the President's Office, 731 Ridge Ave.

SESSION OF 1914-15

TUESDAY, SEPTEMBER 15th.

Reception of new students in the President's Office at 3:00 P. M.

Matriculation of students and distribution of rooms in the President's Office at 4:00 P. M.

WEDNESDAY, SEPTEMBER 16th.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 17th.

Semi-annual meeting of the Board of Directors in the Chapel at 2:00 P. M.

WEDNESDAY, NOVEMBER 18th.

Semi-annual meeting of the Board of Trustees at 3:00 P. M. in the parlor of the First Presbyterian Church, Pittsburgh.

THURSDAY, NOVEMBER 26th.—MONDAY, NOVEMBER 30th.

Thanksgiving recess.

WEDNESDAY, DECEMBER 23rd.—TUESDAY, JANUARY 5th.

Christmas recess.

BOARD OF TRUSTEES

Officers of the Board of Trustees.

President

GEORGE B. LOGAN

Vice-President

JOHN R. GREGG

Secretary

THE REV. SAMUEL J. FISHER, D. D.

Counsel

J. McF. CARPENTER

Treasurer

COMMONWEALTH TRUST COMPANY

TRUSTEES.

CLASS OF 1914

J. McF. Carpenter,	Charles A. Dickson,
*The Rev. G. W. Chalfant, D. D.,	John R. Gregg,
Daniel M. Clemson,	Sylvester S. Marvin.
Robert Wardrop.	

CLASS OF 1915

T. D. Davis, M. D.,	James Laughlin, Jr.,
Samuel Ewart,	David McK. Lloyd,
The Rev. S. J. Fisher, D. D.,	Alex. C. Robinson,
The Rev. Frank W. Sneed, D. D.	

CLASS OF 1916

J. B. Finley,	Oliver McClintock,
Ralph W. Harbison,	Wilson A. Shaw.
George B. Logan,	Josiah V. Thompson,
The Rev. William J. Holland, D. D., LL. D.	

STANDING COMMITTEES

Executive

G. B. Logan	F. W. Sneed, D. D.	T. D. Davis, M. D.
David McK. Lloyd	Oliver McClintock	S. J. Fisher, D. D.

Auditors

Robert Wardrop	R. W. Harbison	Wilson A. Shaw
----------------	----------------	----------------

Property

John R. Gregg	Geo. B. Logan	R. W. Harbison
	Alex. C. Robinson	

Finance

President, Treasurer, Secretary, and Auditors

Library

A. C. Robinson	F. W. Sneed, D. D.	J. A. Kelso, Ph.D., D.D.
----------------	--------------------	--------------------------

Advisory Member of all Committees

Rev. James A. Kelso, D. D., *ex officio*.

Annual Meeting, Friday before second Tuesday in May, 3:00 P. M.
Semi-Annual Meeting, Wednesday following third Tuesday in
November, 3:00 P. M., in the parlor of the First Presbyterian
Church, Sixth Avenue.

BOARD OF DIRECTORS

Officers of the Board of Directors

President

THE REV. JESSE C. BRUCE, D. D.

Vice-President

***THE REV. HENRY D. LINDSAY, D. D.**

Secretary

THE REV. WILLIAM S. MILLER

DIRECTORS

CLASS OF 1914

EXAMINING COMMITTEE

The Rev. Maitland Alexander, D.D.	*H. K. Beatty, M. D.
The Rev. Edward P. Cowan, D. D.	Samuel Ewart
The Rev. Daniel H. Evans, D. D., LL. D.	James Laughlin, Jr.
The Rev. Joseph T. Gibson, D. D.	
*The Rev. Isaac C. Ketler, Ph. D., D. D.	
The Rev. John M. Mealy, D. D.	
The Rev. Samuel Semple	

CLASS OF 1915

The Rev. Calvin C. Hays, D. D.	Ralph W. Harbison
The Rev. Oscar A. Hills, D. D.	James I. Kay
†The Rev. William H. Oxtoby, D. D.	Wilson A. Shaw
The Rev. A. M. Reid, D. D., Ph. D.	
The Rev. William E. Slemmons, D. D.	
The Rev. J. Kinsey Smith, D. D.	
The Rev. William F. Weir, D. D.	

***Deceased.**

†Resigned.

CLASS OF 1916

The Rev. William A. Cook, D. D.	Thomas D. Davis, M. D.
The Rev. David S. Kennedy, D. D.	George B. Logan
The Rev. Henry T. McClelland, D. D.	Alex. C. Robinson.
The Rev. S. B. McCormick, D. D., LL. D.	
The Rev. William L. McEwan, D. D.	
The Rev. J. M. McJunkin, D. D.	
The Rev. William S. Miller, D. D.	

CLASS OF 1917

The Rev. Thomas B. Anderson, D. D.	W. D. Brandon
The Rev. Jesse C. Bruce, D. D.	J. B. Finley
*The Rev. Henry D. Lindsay, D. D.	John F. Miller.
The Rev. John A. Marquis, D. D.	
The Rev. James D. Moffat, D. D.	
The Rev. William P. Shrom, D. D.	
The Rev. William H. Spence, D. D.	

*Deceased.

STANDING COMMITTEES

Executive.

W. L. McEwan, D. D.,	R. W. Harbison,
James I. Kay,	W. E. Slemmons, D. D.,
J. T. Gibson, D. D.	
J. A. Kelso, D. D., <i>ex officio</i> .	

Curriculum.

W. H. Spence, D. D.,	J. M. Mealy, D. D.,
C. C. Hays, D. D.,	T. D. Davis, M. D.,
Wilson A. Shaw.	

Annual Meeting, Thursday before second Tuesday in May, in the Chapel at 10:00 A. M. **Semi-annual meeting,** third Tuesday in November in the Chapel at 2:00 P. M.

Faculty

THE REV. JAMES A. KELSO, PH. D., D. D.

President and Professor of Hebrew and Old Testament Literature.
The Nathaniel W. Conkling Foundation.

THE REV. DAVID GREGG, D. D., LL. D.

President Emeritus and Lecturer Extraordinary.

THE REV. MATTHEW BROWN RIDDLE, D. D., LL. D.

Professor of New Testament Criticism.

THE REV. ROBERT CHRISTIE, D. D., LL. D.

Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D. D.

Reunion Professor of Sacred Rhetoric and Elocution.

THE REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine.

THE REV. WILLIAM R. FARMER, D. D.

Memorial Professor of New Testament Literature and Exegesis.

THE REV. JAMES H. SNOWDEN, D. D., LL. D.

Professor of Systematic Theology.

THE REV. DAVID E. CULLEY, PH. D.

Assistant Professor of Hebrew and Acting Librarian.

THE REV. WILLIAM H. JEFFERS, D. D., LL. D.

Lecturer on Ecclesiastical History.

PROF. GEORGE M. SLEETH.

Instructor in Elocution.

MR. CHARLES N. BOYD.

Instructor in Music.

COMMITTEES OF THE FACULTY

Conference

DR. BREED AND DR. CHRISTIE

Elliott Lectureship

DR. SCHAFF AND DR. FARMER

Bulletin

DR. SNOWDEN AND DR. CULLEY

Curriculum

DR. FARMER AND DR. SNOWDEN

Library

DR. CULLEY AND DR. SCHAFF

Foreign Students

DR. CULLEY AND DR. BREED

Physical Director

MR. HAYWOOD M. BUTLER

Secretary to the President

MISS MARGARET M. READ

LECTURES.

- REV. A. J. ALEXANDER, D. D.,
 "The Psychological Approach to Religion"
- MR. HARRISON S. ELLIOTT,
 "The Student Volunteer Movement"
- MR. RALPH A. FELTON,
 "Home Missions"
- REV. ALBERT I. GOOD,
 "Missionary Experiences in West Africa"
- MISS MARGARET HENRY,
 "The Southern Mountaineer"
- REV. WILLIAM C. JOHNSTON,
 "Missionary Work in West Africa"
- REV. HENRY W. LUCE,
 "Missions in China"
- MR. D. F. MCCLELLAND,
 "The Student Volunteer Movement"
- REV. A. F. MCGARRAH,
 "The Problem of the City"
- REV. MALCOLM L. MACPHAIL, PH D.,
 "The Relation of Educated Men to the Church"
- DR. FREDERIC POOLE,
 "Old and New China"
- MR. MAURICE RUBEN,
 "Jewish Missions"
 "Zionism"
- REV. W. M. SLOAN, D. D.,
 "Material and Spiritual Conquest along the Rockies"
- REV. STANLEY WHITE, D. D.,
 "Impressions of China"

The Bulletin of the Western Theological Seminary.

REV. A. L. WILEY, D. D. ,
"Mission Work in India"

REV. S. HALL YOUNG, D. D.,
"Alaska"

REV. W. H. HUDNUT, D. D.,
Sermon on Day of Prayer for Colleges.

AWARDS: MAY, 1913

The Degree of Bachelor of Divinity was conferred upon

George E. Sehlbrede
John Sirny
Edward James Travers

The Diploma of the Seminary was awarded to

Howard J. Baumgartel	Roy McKee Kiskaddon
Charles W. Cochran	John Lang
Delbert L. Coleman	Orris Scott McFarland
John Connell	Salvatore Morello
Frank Eakin	Charles E. Peterson
Paul Anderson Eakin	William Henry Schuster
George Arthur Frantz	Adolph A. Schwarz
William Waltz Highberger	Edward B. Shaw
Samuel L. Johnston	David Ryan Thompson
Ashley Sumner Wilson	

The Seminary Fellowships were awarded to

Frank Eakin
George Arthur Frantz

The Prize in Homiletics was awarded to

Orris Scott McFarland

The Hebrew Prize was awarded to

Leo Leslie Tait

Merit Scholarships were awarded to

Dwight M. Donaldson	Charles V. Reeder
Leroy C. Hensel	Leo Leslie Tait

STUDENTS

FELLOWS

- Frank Eakin** Glenfield, Pa.
 A. B., Grove City College, 1910.
 Western Theological Seminary, 1913.
- George Arthur Frantz** 5707 Callowhill St., Pittsburgh, Pa.
 A. B., Grove City College, 1910.
 Western Theological Seminary, 1913.

GRADUATE STUDENTS

- | | Room |
|--|------|
| Louis Chowning Allen , Shelbyville, Ky. | 316 |
| A. B., Centre College, 1903. | |
| A. M., Princeton University, 1906. | |
| Princeton Theological Seminary, 1906. | |
| Henry Vernon Baker Glenshaw, Pa. | |
| A. M., Franklin College, Ohio, 1907. | |
| Western Theological Seminary, 1908. | |
| Sigmundus Alex. Byczynskyj , (Galicia, Austria) McKees Rocks, Pa. | |
| University of Lemberg, 1901. | |
| Manitoba Theological Seminary, 1908. | |
| Bertram Huston Conley Cheswick, Pa. | |
| A. B., Wooster University, 1908. | |
| Western Theological Seminary, 1910. | |
| Frank Eakin Glenfield, Pa. | |
| A. B., Grove City College, 1910. | |
| Western Theological Seminary, 1913. | |
| William F. Fleming Tarentum, Pa. | |
| A. B., Grove City College, 1900. | |
| Western Theological Seminary, 1908. | |
| William Caldwell Johnston , (Batanga, West Africa) | 217 |
| A. B., Washington and Jefferson College, 1892. | |
| Western Theological Seminary, 1895. | |
| George Willis Kaufman 1512 Sheffield St., N. S., Pittsburgh, Pa. | |
| A. B., Grove City College, 1904. | |
| Western Theological Seminary, 1907. | |
| Donnell Rankin Montgomery Sharpsburg, Pa. | |
| A. B., Franklin College, Indiana, 1897. | |
| Western Theological Seminary, 1900. | |
| Eric Johan Nordlander (Stigsjo, Sweden)..... McKeesport, Pa. | |
| A. B., University of Pittsburgh, 1910. | |
| B. D., University of Chicago, 1910. | |

The Bulletin of the Western Theological Seminary.

	Room
Erwin Gordon Pfeiffer, Oshkosh, Wis.	318
A. B., Mission House College, Sheboygan, Wis., 1909.	
Princeton Theological Seminary, 1913.	
Adolph Abraham Schwarz, (Zbaraz, Austria)	211
"The German Theological School of Newark, N. J." Bloomfield, N. J.	
Western Theological Seminary, 1913.	
John Sirny, (Morkuvek, Moravia, Austria)	Ambridge, Pa.
A. B., Dubuque College, 1909.	
B. D., Western Theological Seminary, 1913.	

SENIOR CLASS

	Room
*Earle Henry Biddle, Wellsburg, W. Va., 4823 Blair St., Pgh., Pa.	
A. B., Bethany College, 1913.	
*John Henry Cable	10 Reed St., Pittsburgh, Pa.
A. B., Bethany College, 1911.	
Maxwell Cornelius, Oil City, Pa.	103
A. B., University of Wooster, 1911.	
*William Horatio Crapper, (Sheffield, England) Newell, W. Va.	216
Moody Bible Institute, 1911.	
Dwight M. Donaldson, Huntington, W. Va.	206
A. B., Washington and Jefferson College, 1907	
George Morgan Duff, Carnegie, Pa.	303
A. B., University of Princeton, 1907.	
A. M., University of Princeton, 1909.	
*John L. Ernst	415 40th St., Pittsburgh, Pa.
Eden Theological Seminary, 1908.	
James A. Fraser (New Glasgow, N. S.) 953 W. North Ave., N. S., Pgh.	
A. B., Central University, 1911.	
James Wallace Fraser, New Windsor, Md.	318
A. B., New Windsor College, 1909.	
*George Wesley Guthrie	1220 Boyle St., N. S., Pgh., Pa.
University of Wooster.	
Leroy Cleveland Hensel, 1516 Oakland St., Youngstown, O. . .	214
A. B., Otterbein University, 1909.	
Edwin Carl Howe, Grove City, Pa.	215
A. B., Grove City College, 1911.	
*Thomas Burton Imhoff, Meyersdale, Pa.	
5036 Lytle St., Pittsburgh, Pa.	
A. B., Bethany College, 1910.	

*Taking selected studies.

The Bulletin of the Western Theological Seminary.

	Room
Julius Kish (Pápa, Hungary), Rossiter, Pa.	306
University of Wooster.	
D. George MacLennan, Grand River, C. Breton, Can.	304
A. B., Franklin College, Ohio, 1911.	
Mark Brown Maharg, Renfrew, R. D. 28, Butler Co., Pa.	310
A. B., Grove City College, 1911.	
Albert Newton Park, Jr., 230 Main St., Pgh., Pa.	303
B. L., Franklin College, Ohio, 1910.	
Walter Brown Purnell, Mattoon, Ill.	308
Grove City College.	
George Hopkins Shea, Oxford, Pa.	305
A. B., Lincoln University, 1911.	
Albert Samuel Sheppard, (Castleton, Cardiff, Wales).....	305
A. B., Huron College, 1911.	
A. M., Princeton University, 1913.	
William Riley Van Buskirk, Halfway, Mo.	209
A. B., Missouri Valley College, 1912.	
Hess Ferral Willard 225 Main Ave., Carnegie, Pa.	
A. B., Bethany College, 1906.	
Bethany School of Divinity, 1909.	
Nodie Bryson Wilson, Calcutta, Ohio	104
A. B., Grove City College, 1911.	

MIDDLE CLASS

	Room
Gray Alter	Aspinwall, Pa.
University of Pittsburgh.	
George Hoy Cheeseman 5919 Wellesley Ave., Pgh., Pa.	
A. B., Grove City College, 1905.	
*William Reid Cowleson (Buckie, Banffshire, Scotland)	
2215 St. Luke's Sq., N. S., Pgh., Pa.	
University of Pittsburgh.	
Paul H. Elliott, Canonsburg, R. F. D. 3, Pa.	210
A. B., Oberlin College, 1912.	
Walter Payne Harriman, S. Rygate, Vt.	
114 Lafayette St., N. S., Pgh., Pa.	
A. B., Cedarville College, 1912.	
Jesse Fulton Kiskaddon, Kittanning, Pa.	202
A. B., Washington and Jefferson College, 1912.	
William Henry McCracken, (Newry, Ireland)	109
A. B., Huron College, 1912.	
Charles Vincent Reeder, Delaware, Ohio	203
A. B., Ohio Wesleyan University, 1912.	

The Bulletin of the Western Theological Seminary.

	Room
William Proudfit Russell, Imperial, Pa.	202
A. B., Washington and Jefferson College, 1912.	
Charles Irwin Steffey, Livermore, Pa., 2113 Federal St. Ext., N. S., Pgh., Pa.	
A. B., Grove City College, 1912.	
Leo Leslie Tait, Fredonia, Pa.	105
A. B., Grove City College, 1911.	
Ralph Eugene Thurston, Ashley, Ohio	205
A. B., Ohio Wesleyan University, 1912.	
Gusty Philip West, Rochester, Pa.	204
A. B., Ursinus College, 1912.	

JUNIOR CLASS

	Room
James Adams, (Belfast, Ireland), 1104 Sheffield St., N. S., Pittsburgh A. B., Huron College, 1913.	
William Clyde Barnes, Jackson Center, Pa.	108
A. B., Grove City College, 1913.	
John Melson Betts, Munhall, Pa.	208
A. B., Wesleyan College, 1902.	
John Greer Bingham, Slippery Rock, Pa.	114
A. B., Grove City College, 1905.	
*George Allen Bisbee 9 Oakland Apartments, Pittsburgh, Pa. B. Sc., Case School Applied Sciences, 1906.	
*Elder David Crawford 1723 Jancey St., Pittsburgh, Pa. Ph. B., Adrian College, 1913.	
J. Alfred Doerr, Keisters, R. F. D. 55, Pa.	118
A. B., Grove City College, 1913.	
James McIntire Fisher, Baltimore, Md., 1106 Fayette St., N. S., Pgh. A. B., Western Maryland College, 1913.	
Ralph V. Gilbert 1230 Ridge Ave., N. S., Pgh. A. B., Grove City College, 1913.	
Edward Clair Good, Dayton, Pa.	108
A. B., Grove City College, 1913.	
John Allison King 1104 Sheffield St., N. S., Pittsburgh Ph. B., Grove City College, 1913.	
Peter Wilson Macaulay, (Glance Bay, N. S.), Woodlawn, Pa. ..	314
A. B., Franklin College (Ohio), 1913.	
Thomas Ruby Melly, Mechanicsburg, Pa.	315
A. B., New Windsor College, 1913.	
John Owen Miller, Fairchance, Pa.	311
A. B., Princeton University, 1906.	
David Chisholm Morton, (Perth, Scotland)	317
A. B., Washington and Jefferson College, 1913.	

The Bulletin of the Western Theological Seminary.

	Room
*Harry Nelson Newell West Elizabeth, Pa. Slippery Rock State Normal School, 1896.	
Arthur Reno Porter , Pulaski, Pa.	302
A. B., Westminster College (Pa.), 1911.	
John Angus Shaw , (Grand River, N. S.), Boston, Mass.	309
A. B., Franklin College (Ohio), 1913.	
Irvin Sturges Schultz , Watsonstown, Pa.	115
Grove City College.	
Happer Beacom Storer , New Sheffield, Pa.	116
A. B., Allegheny College, 1913.	
Henry M. Strub 16 School St., Spring Garden, N. S., Pittsburgh Eden Theological Seminary, 1908.	
John Robert Thomson , Pulaski, Pa.	302
Ph. B., Westminster College (Pa.), 1913.	
Frederick Stark Williams , Elm Grove, W. Va.	317
A. B., Washington and Jefferson College, 1913.	
William Crawford Wilson , Milford, Mich.	315
A. B., Lake Forest College, 1913.	

SPECIAL STUDENTS

	Room
Alexander Stuart Baillie , (Blantyre, Lanarkshire, Scotland) 12 Stanhope St., Pittsburgh	
Charles M. Falck , (Lorain, Germany)	Sarver, Pa.
Pittsburgh Bible Institute.	
Bela Fekeshazy , (Magykapos, Hungary)	Pittsburgh, Pa.
Gymnasium Sarospatok.	
Arthur Edward French , (Dublin, Ireland) 57 Melrose Ave., N. S., Pittsburgh, Pa.	
Alois Husák (Siroké Pole, Moravia, Bohemia)	Coraopolis, Pa.
Roman Kaczmarzsky (Burczyce stare, Galicia, Austria)	218
Gymnasium Sw. Elizabety.	
Andrew Kovacs (Finke, Hungary), Leechburg, Pa.	111
Grove City College.	
Thomas Howard McCormick 640 Chauncey St., Pittsburgh Pittsburgh Bible Institute.	
Joseph Nadenicek (Nosislav, Moravia, Austria)	116
Grove City College.	
Alfred Henry Reasoner , Pittsburgh, Pa.	117
Pittsburgh Bible Institute, 1909.	
Paul Sapple , Harmony, Pa.	208
University of Pittsburgh.	

Note—All students who come to the Seminary without a college degree, or who fail to pass the entrance requirements (see p. 25f.) are classified as special.



SOCIAL HALL

STUDENT ORGANIZATIONS

SENIOR CLASS

President, E. C. Howe.
Secretary, Maxwell Cornelius.
Treasurer, D. G. MacLennan.

MIDDLE CLASS

President, W. P. Russell.
Secretary, J. F. Kiskaddon.
Treasurer, C. V. Reeder.

JUNIOR CLASS

President, F. S. Williams.
Vice-President, I. S. Shultz.
Secretary-Treasurer, J. O. Miller.

Y. M. C. A.

President, Albert N. Park, Jr.
Vice-President, G. P. West.
Secretary-Treasurer, M. B. Maharg.

Y. M. C. A. COMMITTEES

Missionary.

M. B. Maharg, Chairman.
Paul Elliott.
C. V. Reeder.

Evangelistic.

M. B. Maharg, Chairman.
E. C. Howe.
D. C. Morton.

Devotional

G. P. West, Chairman.
W. H. Crapper.
W. C. Wilson.

Social.

G. P. West, Chairman.
D. M. Donaldson.
J. G. Bingham.
Dr. Farmer.
Mrs. Kelso.

The Bulletin of the Western Theological Seminary.

House

Maxwell Cornelius, Chairman.

R. E. Thurston.

J. O. Miller.

Dining Room.

E. C. Howe, Chairman.

W. P. Russell.

F. S. Williams.

Athletics and Games.

L. C. Hensel, Chairman.

G. H. Shea.

W. B. Purnell.

J. R. Thomson.

H. M. Butler.

SUMMARY OF STUDENTS

Fellows	2
Graduates	13
Seniors	23
Middlers	13
Juniors	24
Special	11
	<hr/>
	86
Name Repeated	1
Total	85

INSTITUTIONS REPRESENTED

SEMINARIES

Bethany School of Divinity	1
Eden Theological Seminary	2
German Theological School of Newark, N. J.	1
Manitoba Theological Seminary	1
Princeton Theological Seminary	2
Western Theological Seminary	10

COLLEGES AND UNIVERSITIES

Adrian College	1
Allegheny College	1
Bethany College	4
Case School of Applied Sciences	1
Cedarville College	1

The Bulletin of the Western Theological Seminary.

Central University	1
Centre College	1
Chicago, University of	1
Dubuque College	1
Franklin College, Ind.	1
Franklin College, Ohio	5
Grove City College	20
Huron College	3
Lake Forest College	1
Lemberg, University of	2
Lincoln University	1
Mission House College	1
Missouri Valley College	1
Moody Bible Institute	1
New Windsor College	2
Oberlin College	1
Ohio Wesleyan University	2
Otterbein University	1
Pittsburgh Bible Institute	3
Pittsburgh, University of	4
Princeton University	4
Sw. Elizabety Gymnasium	1
Sarospatak, Gymnasium in	1
Slippery Rock Normal School	1
Ursinus College	1
Washington & Jefferson College	6
Wesleyan College	1
Western Maryland College	1
Westminster College (Pa.)	2
Wooster, University of	4

STATES AND COUNTRIES REPRESENTED

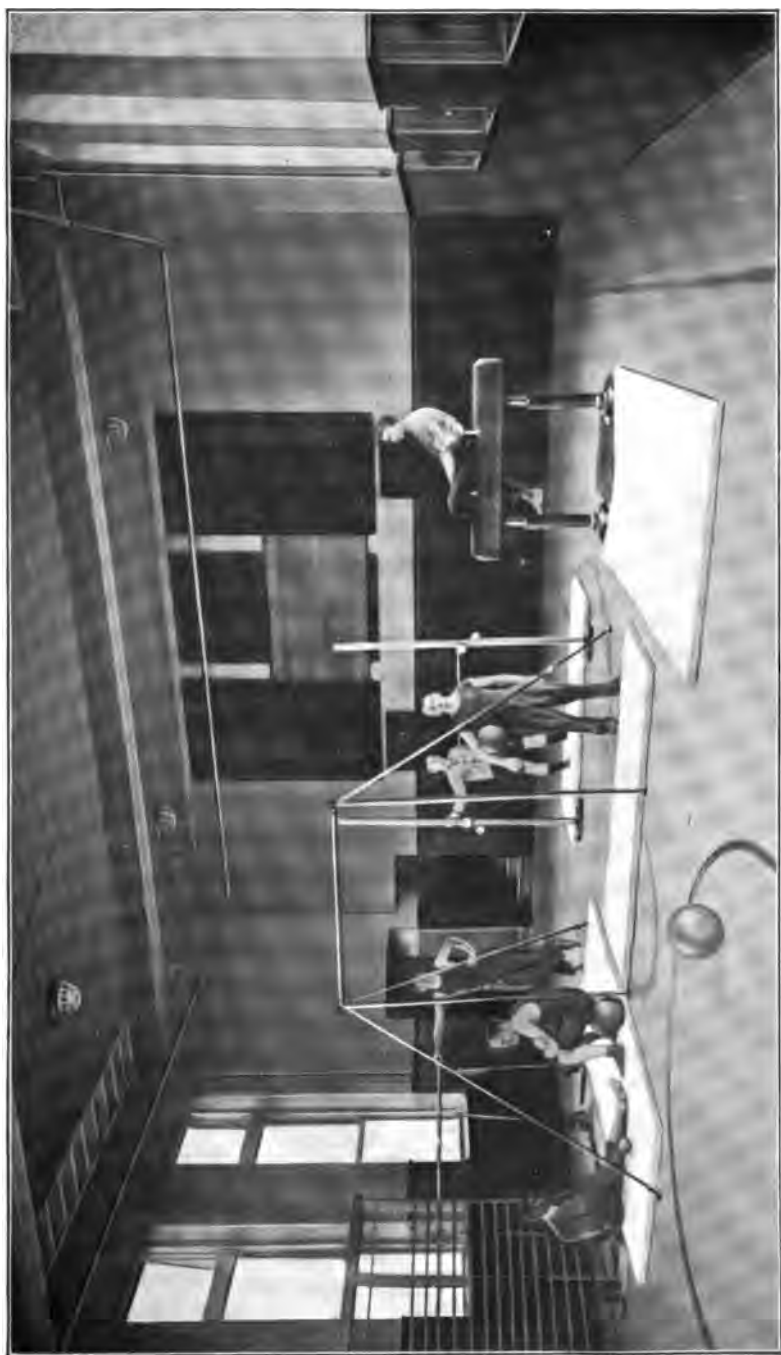
Africa	1
Austria	5
Bohemia	1
Canada	1
England	1
Germany	1
Hungary	3
Illinois	1
Ireland	3
Kentucky	1
Maryland	2
Michigan	1
Missouri	1
Nova Scotia	3
Ohio	4
Pennsylvania	46
Scotland	3
Sweden	1
Vermont	1
Wales	1
West Virginia	3
Wisconsin	1

HISTORICAL SKETCH

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to-wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States". The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary".

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by the Rev. E. P. Swift and the Rev. Joseph Stockton.

During the eighty-six years of her existence, two thousand two hundred and twenty-two students have attended the classes of the Western Theological Seminary; and of this number, over seventeen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and twenty-four in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.



GYMNASIUM

LOCATION

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on West Park, one of the most attractive portions of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. They are twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian Churches and church life, the students have unlimited opportunities of gaining familiarity with the work of evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element in their preparation for the ministry.

BUILDINGS

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the centre; and also two wings, of three stories each, fifty feet by twenty-five. It contained a chapel of forty-five feet by twenty-five, with a gallery of like dimensions

for the Library; suites of rooms for professors, and accommodations for eighty students. It was continuously occupied until 1854, when it was completely destroyed by fire, the exact date being January 23.

The second Seminary building, usually designated "Seminary Hall", was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887, and was immediately revamped.

The first dormitory was made possible by the munificent generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory, which was known as "Memorial Hall", as Dr. Beatty wished to make the edifice commemorate the re-union of the Old and New School branches of the Presbyterian Church.

The Library building was erected in 1872, at an expenditure of \$25,000; it is a substantially constructed fire-proof structure, with room for 100,000 volumes. Its present arrangements are described in detail in another section of the catalogue.

For the past ten years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall", was retained. The total cost was \$135,000; this fund was contributed by many friends and alumni of the Seminary. Competent judges consider it one of the handsomest public buildings in the

City of Pittsburgh. It is laid out in the shape of a Y, which is unusual for a building but brings direct sunlight to every room. Another noticeable feature of this dormitory is that there is not a single inside room of any kind whatsoever. The architecture is of the type known as Tudor Gothic; the materials are re-enforced concrete and fire-proofing with the exterior of tapestry brick trimmed with grey terra cotta. The centre is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for ninety students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

Adjoining Seminary Hall there are four residences for professors. Two are situated on the east and two on the west side of the Seminary building and all face the Park.

SOCIAL HALL

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. The oak furnishing, which is upholstered in leather, is very elegant and was chosen to match the woodwork. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in Oriental patterns. The rugs were especially woven for the room. This handsome room, which is the center of the social life of the Seminary, was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earle R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. This room has changed the social atmosphere of the Seminary. It is open to the students every day except Sunday until ten in the evening. It is here that the weekly devotional meeting of the student body is held, and during the past year the students have held a musicale and social once a month.

THE DINING HALL

A commodious and handsomely equipped Dining Hall was included in the New Memorial Hall. It is located in the top story of the left wing with the kitchen adjoining in the rear wing. Architecturally this room may be described as Gothic, and when the artistic scheme of decoration is completed will be a replica of the Dining Hall of an Oxford college. The actual operation of the culinary department began Dec. 1, 1913; the management is in the hands of a student manager and a committee consisting of a member of each class and the President of the Seminary. For the year 1913-14 the student members of the committee are Messrs. Howe, Russell, and Williams; the manager is Mr. Miller of the class of 1916. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembly of the student body three times a day has strengthened, to a marked degree, the social and spiritual life of the institution.

ADMISSION

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are requested to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elemen-

tary courses in Hebrew and make some study of New Testament Greek. In the latter subject a mastery of the New Testament vocabulary and a study of Burton's "Moods and Tenses of the New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

Candidates presenting diplomas for degrees other than that of Bachelor of Arts upon matriculation will be received into the Junior class of the Seminary, and required to pursue a propædæutic course in New Testament Greek, continuing through two years of the Seminary curriculum. Such students will be required to take an extra elective study in their Senior year.

An examination in the elements of Greek grammar and easy Greek prose is held at the opening of each Seminary year for all first year students, and all those who pass this examination with Grade A are admitted at once to course 15 (see courses of study p. 43), while those making Grade B or C are required to pursue course 14.

If an applicant for admission to the regular course is not a college graduate, he is required either to furnish a certificate covering the work which he has actually done, or to pass examinations in each of the following subjects:

(1) Latin: Grammar; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I.; Tacitus, Annals, I.-VI.

(2) Greek: Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(3) English: Rhetoric, Genung or A. S. Hill; Pan-coast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of Emerson and Carlyle; Burke and Webster, two orations of each.

(4) General History: A standard text-book, such as Fisher, Meyer, or Swinton; some work on religious

history, such as Breed's "The Preparation of the World for Christ".

(5) Philosophy: Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy. Weber's, Falkenburg's, or Cushman's standard works.

Students who wish to take these examinations must make special arrangements with the President.

Any young man with the proper ecclesiastical credentials may be admitted as a special student and permitted to take the course for which he has the necessary equipment. This provision is made for the preparation of lay evangelists or other lay workers.

STUDENTS FROM OTHER THEOLOGICAL SEMINARIES

Students coming from other Theological seminaries are required to present certificates of good standing and regular dismission before they can be received.

GRADUATE STUDENTS

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

SEMINARY YEAR

The Seminary year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas Holidays and the second commences immediately after the opening of the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session when the rooms will be allotted. The more important days are indicated in the Calendar.

EXAMINATIONS

Examinations, written or oral, are required in every department, and are held twice a year or at the end of each semester. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

DIPLOMAS

In order to obtain the diploma of this institution, a student must be a graduate of some college or else sustain a satisfactory examination in the subjects mentioned on page 25; and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum and have satisfied all requirements as to attendance. Only in exceptional cases will examinations be conducted in languages other than English.

The same regulations as those governing regular students are in force with respect to the attainments and attendance of special students.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History, and Pastoral Theology, and have received a diploma, will be entitled to a diploma from this Seminary on condition: (1) That they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our class-room work, such as regular attendance and recitations; (3) that they pass the ex-

aminations with the classes which they attend; (4) it is a further condition that such students attend exercises at least in three departments, one of which shall be either Greek or Hebrew Exegesis.

In default of any of these conditions, a certificate reciting the facts in the case, and signed by the Faculty will be given.

RELIGIOUS EXERCISES

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions, and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 11:20 a. m., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the professors, is held every Wednesday morning, at which addresses are made by the professors and invited speakers.

SENIOR PREACHING SERVICE

(See Study Courses 47, 48, 56).

Public worship is observed every Monday evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the faculty, the entire student body, and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The preacher is prepared for his duties by preliminary criticism of his sermon and by pulpit drill on



SEMINARY HALL.

the preceding Saturday, and no comment whatever is offered at the service itself. The Cecilia choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the spiritual life of the Seminary and also to furnish a model of Presbyterian form and order. The exercises are all reviewed by the professor in charge at his next subsequent meeting with the Senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

STUDENTS' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, which is represented on each one of the committees. Students are *ipso facto* and members of the Faculty *ex officio* members of the Seminary Y. M. C. A. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Student's Missionary Society and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful co-operation with similar societies.

CHRISTIAN WORK

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. Regular work in several different lines has been carried on under the direction of committees of the Y. M. C. A., including the regular services in the Presbyterian Hospital, services in the West Penn Hospital, at the Old Ladies' Home, and Old Couples' Home, Wilkesburg, and at

two Missions in the downtown district of Pittsburgh. Several students have had charge of mission churches in various parts of the city while others have been assistants in Sunday School work or have conducted Teachers' Training classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social activity at the Wood's Run Industrial Home or the Kingsley House.

THE BUREAU OF PREACHING SUPPLY

A bureau of preaching supply has been organized by the Faculty for the purpose of apportioning supply work, as request comes in from the vacant churches. *No attempt is made to secure places for students either by advertising or by application to Presbyterial Committees.* The allotment of places is in alphabetical order. The members of the Senior Class and regularly enrolled graduate students have the preference over the Middle Class, and the Middle Class, in turn, over the Junior.

RULES GOVERNING THE DISTRIBUTION OF CALLS FOR PREACHING

1. All allotment of preaching will be made directly from the President's Office by the President of the Seminary or a member of the Faculty.
2. Calls for preaching will be assigned in alphabetical order, the members of the senior class having the preference, followed in turn by the middle and junior classes.
3. In case a church names a student in its request the call will be offered to the person mentioned; if he decline, it will be assigned according to Rule 2, and the church will be notified.
4. If a student who has accepted an assignment finds it impossible to fill the engagement, he is to notify the office, when a new arrangement will be made and the student thus throwing up an appointment will lose his turn as provided for under Rule 2; but two students who have received appointments from the office may exchange with each other.
5. All students supplying churches regularly are expected to report this fact and their names will not be included in the alphabetic roll according to the provisions of Rule 2.

6. When a church asks the Faculty to name a candidate from the senior or post-graduate classes, Rule 2 in regard to alphabetic order will not apply, but the person sent will lose his turn. In other words, a student will not be treated both as a candidate and as an occasional supply.
7. Graduate students, complying with Rule 4 governing scholarship aid, will be put in the roll of the senior class.
8. If there are not sufficient calls for all the senior class any week, the assignments the following week will commence at the point in the roll where they left off the previous week, but no middler will be sent any given week until all the seniors are assigned. The middle class will be treated in the same manner as the seniors, i. e., every member of the class will have an opportunity to go, before the head of the roll is assigned a second time. No junior will be sent out until all the members of the two upper classes are assigned, but like the members of the senior and middle classes each member will have an equal chance.
9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

LIBRARY

The Library of the Seminary contains about thirty-five thousand volumes. Additions are constantly being made to all departments, and the aim is to make the collection very complete along its special lines. To this end the output of the publishing houses of religious literature, both in Europe and America, is reviewed from month to month and all the books on theological and related subjects, giving promise of worth, soon find a place on the shelves.

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediæval writers of Europe are well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular

and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the alcove of Missions is supplied with the best works of missionary biography, travel, and education. The department of hymnology has been enlarged and embraces much that relates to the history and study of music. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the Library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is well developed and being increased, not only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray the times, peoples, and customs of the Gospel Age. The Library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, as many works are unauthoritative and ephemeral, the leading writers are given a place without regard to their creed. Increasing attention has been given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The Library has the following journals on file.

Advocate of Peace.	American Missionary.
Allegheny Co. S. S. Association.	American Iron & Steel Institute.
American Advance.	Archiv für Reformationsgeschichte.
American Catholic Quarterly Review.	Assembly Herald.
American Economist.	Bible Student and Teacher.
American Journal of Semitic Languages.	Biblical World.
American Journal of Archæology.	Bibliotheca Sacra.
American Journal of Sociology.	Book Buyer.
American Journal of Theology.	Book Review Digest.
	British Weekly.



THE LIBRARY

The Bulletin of the Western Theological Seminary

- Century Magazine.
Christian Endeavor World.
Constructive Quarterly.
Contemporary Review.
Continent.
Cosmopolitan.
Die Christliche Welt.
East and West.
Evangelische Kirchenzeitung.
Expositor.
Expository Times.
Glory of Israel.
Gordon's Bible Studies.
Gospel Trumpet.
Harper's Magazine.
Hartford Seminary Record.
Harvard Theological Review.
Herald and Presbyter.
Hibbert Journal.
Homiletic Review.
Independent.
International Kirchliche Zeitschrift.
Jewish Quarterly Review.
Journal Asiatique.
Journal of Biblical Literature.
Journal of Hellenic Studies.
Journal of the Royal Asiatic Society.
Krestanske Listy.
Labor Digest.
Labor Temple Bulletin.
London Quarterly Review.
Lutheran Quarterly.
Men at Work.
Mercer Dispatch.
Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.
Missionary Herald.
Missionary Review of the World.
Nation, The.
National Geographical Magazine.
Neue Kirchliche Zeitschrift.
New Church Review.
Nineteenth Century and After.
North American Review.
Outlook.
Palestine Exploration Fund.
Philippino People.
Philippine Presbyterian.
Pittsburgh Christian Advocate.
Prayer and Work for Israel.
Presbyterian.
Presbyterian Banner.
Presbyterian Examiner.
Princeton Review.
Publishers' Weekly.
Quarterly Register of Reformed Churches.
Quarterly Review.
Reformed Church Review.
Revue Asiatique.
Revue Biblique.
Revue des Etudes Juives.
Revue D'Assyriologie.
Revue de L'Histoire des Religions.
Revue Internationale de Theologie.
Revue Semitique.
Royal Asiatic Society's Journal.
Sailors' Magazine.
Scribner's Magazine.
Society of Biblical Archaeology.
Spectator.
Survey, The.
Theologische Literaturzeitung.
Theologisches Literaturblatt.
Theologische Studien und Kritiken.
Theologisch Tijdschrift.
United Presbyterian.
Wiener Zeitschrift für die Kunde des Morgenlandes.
Wisconsin Presbyterian.
World Carrier.
Zeitschrift der Deutschen Morgenländischen Gesellschaft.
Zeitschrift des Deutschen Palästina-Vereins.
Zeitschrift für Alttestamentliche Wissenschaft.
Zeitschrift für Assyriologie und Verwandte Gebiete.
Zeitschrift für Kirchengeschichte.
Zeitschrift für Neutestamentliche Wissenschaft.
Zeitschrift für Wissenschaftliche Theologie.

The professors give instruction in the bibliography of their several departments. The Librarian is present to assist the students in the use and selection of books and to develop the full resources of the Library, and is glad to be consulted upon all questions which are connected with the various departments.

The Seminary Library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary.

The Library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 12 and 1:00 to 4:30 daily except Saturday; Saturday from 8 to 1:00; also four evenings of the week for reference and study from 7 to 10. A printed copy of the rules may be obtained from the Librarian.

PHYSICAL TRAINING

Beginning in the fall of 1909, the Seminary obtained access to the gymnasium of the Allegheny Preparatory School and regular classes were held twice each week under the direction of Mr. H. M. Butler, the physical director of the school. The members of these classes have been enthusiastic over the physical benefits they have received from this systematic gymnasium work and some of the recent graduates have reported that the experience and knowledge gained in the gymnasium have been of direct benefit in their work.

In 1912-13, the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basket ball and hand ball courts. It is open to the students five hours daily. The Seminary has engaged Mr. Butler to conduct the usual classes and to coach the student basketball team.

EXPENSES

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitories and in rented rooms pay an additional twenty dollars for natural gas and service.

All unmarried students residing in the Dormitory are expected to take their meals in the Seminary dining hall. The price for boarding is four dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent fee	\$ 30
Boarding for 32 weeks	128
Books	25
Gymnasium fee	2
Sundries	15
Total	\$ 200

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

SCHOLARSHIP AID

1. All students needing financial assistance may receive a maximum of \$100 per annum from the scholarship fund of the Seminary.

2. The distribution is made in three equal installments, on the first Tuesdays of October, December, and February.

3. A student whose grade falls below "C", or 75 per cent., or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source. The following are not considered valid grounds for excuse from recitations: (1) Work on Presbytery parts. (2) Preaching or evangelistic engagements unless special permission has been received from the Faculty. Application must be made in writing for such permission. (3) Private business, unless imperative.

4. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

5. A special student must take twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

6. Post-graduate students are not eligible to scholarship aid, and in order to have the privilege of occupying a room in the dormitory, the student must take twelve hours of recitation and lecture work per week.

7. Students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

LOAN FUND

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

DONATIONS AND BEQUESTS

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania".

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Administration Building	\$100,000
Chapel	50,000
Museum	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each	20,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past three years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. The most recent gift was one of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D. D., a member of the class of 1861. In May, 1912, the new dormitory building, costing \$135,000, was dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland, and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music. The whirlwind campaign of October 24 - November 3, 1913, resulted in subscriptions amounting to \$135,000. This money will be used in the erection of a new Administration Building, to take the place of Seminary Hall.

REPORTS TO PRESBYTERIES

Presbyteries, having students under their care, receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

LIST OF SCHOLARSHIPS

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D. D., of New York City.

8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D. D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melancthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D. D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.

The Bulletin of the Western Theological Seminary.

35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D. D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.
49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.
51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
- 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D. D.
54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
- 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
62. The William Woodard Eells Scholarship, founded by his daughter, Anna Sophia Eells.

COURSES OF STUDY

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11. The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been modified in the following particulars:

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed certain courses of the Seminary will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary courses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, but students are urged to do all preliminary work in colleges.

Fifteen hours of recitation and lecture work are required of Juniors and Middlers, fourteen of Seniors. Elocution and music will not be counted either in the fifteen or fourteen hours. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade of "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Theology. The election of the studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words

on some topic in the department from which he has selected his major.

HEBREW LANGUAGE AND OLD TESTAMENT LITERATURE

I. Linguistic Courses.

The Hebrew language is studied from the philological standpoint, in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which will make the students thoroughly familiar with the chief exegetical and critical problems of the Hebrew Old Testament.

1. **Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 12-30. 4 hours weekly throughout the year. Juniors. Required. Assistant Prof. Culley.

2a. **First Samuel, I-XX.** Rapid sight reading and exegesis. One hour weekly throughout the year. All classes. Elective. Assistant Prof. Culley.

2b. **The Minor Prophets.** Rapid sight reading and exegesis. One hour weekly throughout the year. Seniors and Graduates. Elective. Assistant Prof. Culley.

3. **Deuteronomy, I-XII. Hebrew Syntax.** Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Assistant Prof. Culley.

II. Critical and Exegetical Courses.

A. Hebrew.

4. **The Psalter.** An exegetical course on the Psalter, with special reference to the critical and theological problems of the Psalter. One hour weekly, throughout the year. Seniors (1914-15). Elective. Prof. Kelso.

5. **Isaiah I-XII, and selections from XL-LXVI.** An exegetical course paying special attention to the nature of prophecy, and critical questions. One hour weekly throughout the year. Seniors (1913-14). Elective. Prof. Kelso.

6. **Proverbs and Job.** The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1914-15). Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

7. **Biblical Aramaic.** Grammar and study of Daniel 2:4b-7:28; Ezra 4:8; 6:18; 7:12-26; Jeremiah 10-11. Reading of selected Aramaic Papyri from Elephantine. One hour weekly throughout the year (in alternate years). Seniors and Graduates (1914-15). Elective. Prof. Kelso.

The Bulletin of the Western Theological Seminary.

B. English.

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. One hour weekly throughout the year. Juniors and Middlers (1913-14). Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly, first semester. Juniors and Middlers (1914-15). Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

10. Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job, Proverbs, Ecclesiastes, and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates (1914-15). Elective. Prof. Kelso.

11a. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated, and a careful study is made of Amos, Hosea, Isaiah, and Micah, special attention being given to the social teachings of these prophets. One hour weekly throughout the year. Seniors and Graduates (1914-15). Elective. Prof. Kelso.

11b. Old Testament Prophecy and Prophets. A continuation of Course 11a. A study of the prophets of the Babylonian and Persian periods. One hour weekly throughout the year. Seniors and Graduates (1913-14). Elective. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference to the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalypses, the Book of Revelation will be examined in detail. One hour weekly throughout the year. Seniors and Graduates (1915-16). Elective. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

NEW TESTAMENT LITERATURE AND EXEGESIS

A. Linguistic.

13. Elementary Course in New Testament Greek. The essentials of Greek Grammar and the reading of the entire Gospel of John. Harper's "Introductory New Testament Greek Method" is used as a text-book. Required of all students entering the Seminary with insufficient preparation in Greek. Four hours weekly throughout the year. Mr. Eakin.

The Bulletin of the Western Theological Seminary

14. New Testament Greek. Some portion of the Synoptic narrative is read, with a view to making the students familiar with the forms and usages of the New Testament Greek. In addition to the Gospel text, Burton's "Moods and Tenses of New Testament Greek" is used as a text-book, and constant reference is made to the grammars of Winer, Jannaris, and Moulton, and the treatises of Deissman and Dalman. Two hours weekly throughout the year. Juniors. Assistant Prof. Culley.

(Students who enter the Seminary with sufficient preparation in Greek to make this Course unnecessary will be required to take in its place Course 15).

15a. Septuagint Greek. Selected portions of the Septuagint are studied, with the purpose of enabling the student to make use of this version in his Old Testament study, and to appreciate the value of the Septuagint as one of the sources of the New Testament Greek.

15b. The Teaching of the Twelve Apostles. A study of the linguistic phenomena and the religious and ethical teaching of the Didache, to which is added, if the time permits, a study of some of the more important of the apocryphal fragments and the Greek papyri. Courses 15a and 15b are offered to Juniors who are sufficiently advanced in Greek to render Course 14 unnecessary. One hour weekly throughout the year. Prof. Farmer.

B. Historical (*English*).

66. The Maccabean and Roman Periods. The main course of pre-Christian history from the beginning of the Maccabean period is presented in a series of lectures at the beginning of the Junior year, by way of introduction to the study of the life of Christ. In addition to the lectures, the students are required to read Rigg's "Maccabean and Roman Periods". Juniors. Required. First semester. Prof. Farmer.

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as text-books the Gospel narrative as arranged in the Harmony of Stevens and Burton. Two hours weekly throughout the year. Juniors. Required. Prof. Farmer.

17. The Apostolic Age. The aim in this course is to prepare the students for the exegetical study of the Pauline Epistles, by giving them a clear and correct idea of the development of the Christian Church under the guidance of the Apostles, as it is recorded in the Books of Acts. The genesis of the Pauline and other Epistles is here considered with the history of which it forms a part. One hour weekly throughout the year. Middlers. Required. Prof. Farmer.

C. Exegetical.

18. Hermeneutics. This subject is presented, in a brief course of lectures, in the first semester of the Middle year. The various types of exegesis which have appeared in the history of the Church are discussed, and the principles which lie at the foundation of sound exegesis are presented. Required. Prof. Farmer.

The Bulletin of the Western Theological Seminary

20a. Greek Exegesis. In this course the Epistle to the Romans and the Epistle to the Hebrews are studied in alternate years with this twofold aim, first of training the student in correct methods of exegesis, and second of giving him a firm grasp of the theological content of the epistle under consideration. Two hours weekly throughout the Middle year. Required. Prof. Farmer. The epistle for 1913-14 is Romans.

D. Critical (Greek).

19a. The Synoptic Problem. A first-hand study of the phenomena presented by the Synoptic Gospels, with a view to forming an intelligent judgment of the relations between them. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

19b. The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, 1st, of forming a judgment on the question of its authorship and its value as history, and, 2nd, of enabling the student to apprehend in some measure its doctrinal content. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

These two courses are given in alternate years, the course given in 1913-14 being 19b.

21. Introduction to the Epistles. A critical study of the Pauline Epistles on the basis of the Greek text, with special reference to questions of Introduction. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

22. Textual Criticism. The history and the leading principles of textual criticism are presented in a brief course of lectures in the second semester of the Middle year. Required. Prof. Farmer.

23. Introduction to the Gospels. At the beginning of the first semester in the Junior year this subject is presented in lectures, in preparation for Course 15a. Required. Prof. Farmer.

24. The Canon of the New Testament. This course deals historically with the establishment of the present canon of the New Testament, with the purpose of formulating the principle of the canon and determining the test of canonicity. Lectures in the second semester of the Senior year. Required. Prof. Farmer.

BIBLICAL THEOLOGY

25. Biblical Theology of the Old Testament. A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly throughout the year. Required of Seniors and open to Graduates. Prof. Kelso.

26. Biblical Theology of the New Testament. A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Seniors. Required. Prof. Farmer.

ENGLISH BIBLE

The study of the English Bible is made prominent throughout the entire course.

27. Old Testament. Three courses are offered, in which the Revised Version, American Standard Edition, is used as a text-book: Old Testament History. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. The Poetical Books—Job, Proverbs, Ecclesiastes, and the Song of Solomon.

28. New Testament. Every book of the New Testament is carefully read and analyzed with a view to fixing its outlines and teaching the mind of the student.

29. Homiletics. The English Bible is carefully and comprehensively studied for several weeks in the department of Homiletics, for homiletical purposes; the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching.

CHURCH HISTORY

30. The Anti-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the Episcopate; Ecumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

31. Mediaeval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; social and clerical manners; Church Government and Worship.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental system.

(iii) Boniface VIII and the decline of the Papacy; Reforming Councils; Mysticism; the Reformers before the Reformation; Renaissance. i-iii, three hours weekly, first semester.

(iv) Symbolics: Protestantism and Roman Catholicism. Fifteen lectures. Middlers. Required. Prof. Schaaf.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Three hours weekly, second semester. Middlers. Required. Prof. Schaff.

33. Modern Church History, 1648 to 1900. The issue of the Counter-Reformation; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and be-

The Bulletin of the Western Theological Seminary

ginnings of the social application of Christianity; Modern Missions; Tractarian Movement; Tendencies to Church Union. Two hours weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

84. American Church History. The religious motives active in the discovery and colonization of the New World and the religious development to the present time in the United States. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

86. History of Presbyterianism.

The instruction in this department is given by text-book in the period of ancient Christianity and by lectures in the mediaeval and modern periods, from 600 to 1900.

In all courses readings in the original and secondary authorities are required, and the use of maps is made prominent.

SYSTEMATIC THEOLOGY AND APOLOGETICS

87. Theology Proper. Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of Systematic Theology; nature and attributes of God; the Trinity; the divinity of Christ; the Holy Spirit, His person and relation to the Father and the Son; the decrees of God. Two hours weekly, first semester; three hours, second semester. Juniors. Required. Prof. Snowden.

88. Apologetics.

(a). A study of the philosophical basis of Theism, using Flint's "Theism" as a text-book. One hour weekly throughout the year. Juniors. Required. Prof. Christie.

(b). This course is a continuation of Apologetics, course 38a.; antitheistic theories are discussed in lectures and the class is required to read Flint's "Antitheistic Theories". One hour weekly, first semester. Middlers. Required. Prof. Christie.

89. Anthropology, Christology, and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Snowden.

40. History of Christian Doctrine. Textbook and lectures. One hour weekly throughout the year. Seniors. Elective. Prof. Christie.

41. Philosophy of Religion. A thorough discussion of the problems of Theism and antitheistic theories; and a study of the theology of Ritschl. Graduates. Prof. Snowden.

The Bulletin of the Western Theological Seminary

41a. The Psychology and Philosophy of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

DEPARTMENT OF PRACTICAL THEOLOGY

Including Homiletics, Pastoral Theology, Elocution, Church Music, the Sacraments, and Church Government.

A. Homiletics.

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

42. Hymnology. The place of Sacred Poetry in history. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper Use of Hymns and Psalms in Public Worship. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes". One hour weekly, first semester. Juniors. Required. Prof. Breed. (See "Church Music").

43. Public Prayer. The Nature of Prayer—Private and Public. Elements. Subjects. Materials. Prayer-Books. Errors in Public Prayer. Prayers of the Scripture. The Lord's Prayer. Lectures. Two hours per week for five weeks, second semester. Juniors. Required. Prof. Breed.

44. Public Reading of Scripture. Place of Scripture Reading in Public Worship, Scriptural illustrations. Rules for selection and arrangement. Four comprehensive rules of Elocution. Lectures. Six exercises, second semester. Juniors. Required. Prof. Breed. (See also "Elocution").

45. Preparatory Homiletics. General survey of the Scriptures for homiletical purposes. The Scriptures as a whole. Relation of the different parts to each other. Nature of the various Covenants. The Law. The Mission of Christ. The extension of the Gospel to the Gentiles. Definition of Scripture terms commonly used in preaching. Textual Analysis for homiletical purposes. Lectures. Thirteen exercises, second semester. Juniors. Required. Prof. Breed. See 29.

46. Homiletics Proper. Sermon Construction, Argument, Illustration, etc. Lectures on the Narrative Sermon, the Expository Sermon, Sermons to Children, and Sermons in Courses. Text-book: Breed's "Preparing to Preach". Lectures. Weekly exercises in sermonizing with criticism. Two hours weekly throughout the year. Middlers. Required. Prof. Breed.

The Bulletin of the Western Theological Seminary

47. Sacred Rhetoric. The Art of Securing Attention. The Art of Extemporaneous Discourse. Pulpit Manners. Style. The Philosophy of Preaching. Special Lectures on the Evangelistic Sermon; Special Sermon; Illustrated Sermon; and Doctrinal Sermon. Weekly preaching in the Chapel before the faculty, students, and others. One hour weekly throughout the year. Seniors. Required. Prof. Breed.

48. Pulpit Delivery and Drill. Members of the class meet the professor in groups and are drilled individually. One hour weekly throughout the year. Elective. Prof. Breed.

49. Evangelism. Personal and private work. Organization of workers. Methods. Five exercises. Second Semester. Seniors and Graduates. Elective. Prof. Breed.

B. Elocution.

50. Vocal Technique. Training of the Voice. Practice of the Art of Breathing. Mechanism of Speech. One hour weekly, throughout the year. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

52. Speaking, with special reference to enunciation, phrasing, and modulation. One hour weekly throughout the year. Seniors. Elective. Prof. Sleeth.

C. Church Music.

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

53. Hymn Tunes. History, Use, Practice. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes". One hour weekly, first semester. Juniors. Required. Prof. Breed and Mr. Boyd.

54. Practical Church Music. Choirs, Organs, Sunday-School Music, Special Musical Services, Congregational Music. Thorough examination of tunes in the "Hymnal". One hour weekly. Juniors, second semester; Middlers, entire year. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly, first and second semesters. Seniors. Elective. Mr. Boyd.

56. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. Open to students of all classes. Elective. Mr. Boyd.



WEST PARK FROM SEMINARY HALL



THE TENNIS COURT



D. The Cecilia Choir.

The Cecilia Choir is a mixed chorus of sixteen voices. It was organized by Mr. Boyd to illustrate the work of the Musical Department of the Seminary. It is in attendance every Monday evening at the Senior Preaching Service to lead in the singing and furnish model exercises in the use of anthems in worship. Students of sufficient attainment are admitted to membership and all may attend its rehearsals.

E. Polimenics.

57. Pastoral Theology. Scriptural Warrant. Nature of the Office. Functions and Duties. Revivals. The Sunday-School. Benevolences. Reforms. Catechetics, etc. One hour weekly throughout the year. Seniors. Prof. Breed.

58. Sunday-School Normal Work and Pedagogy. Nature of the Normal Class. Courses of Lessons. Methods. Fourteen exercises, first semester. Seniors and Graduates. Elective. Prof. Breed.

F. The Sacraments.

59. Relation of the Sacramental System to Doctrine and Polity. Various Forms. Sacraments of the Old Testament. Sacraments of the New Testament. Method of Administration. Sacramental Services and Addresses. One hour weekly, first semester. Middlers. Required. Prof. Breed.

G. Church Government.

60. Relation of Government to Doctrine. Various Forms. Presbyterian Law. Presbyterian Discipline. Text-book: Moore's Digest. Lectures. One hour weekly, second semester. Middlers. Required. Prof. Breed.

Certain books of special reference are used in the department of Practical Theology, to which students are referred. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible-class Work, Sociology, and Personal Evangelism.

CHRISTIAN ETHICS AND SOCIOLOGY

61a. Christian Ethics. The Theory of Morals considered constructively from the point of view of Christian Faith. Two hours weekly throughout the year. Seniors and Graduates. Elective. Dr. Snowden.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure

of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles. One hour weekly, throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

62. Sociology. The aim of this course is to acquaint the student with the fundamental principles of social structure and the laws governing the development of society. One hour weekly throughout the year. Seniors and Graduates. Elective.

MISSIONS AND COMPARATIVE RELIGION.

63. Modern Missions. A study of fields and modern methods; each student is required to either read a missionary biography or investigate a missionary problem. One hour weekly, first semester. Elective. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions are secured from time to time from able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religion. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam, with regard to their bearing on Modern Missions. Two hours weekly throughout the year. Seniors and Graduates. Elective. Prof. Kelso.

OUTLINE OF COURSE

REQUIRED STUDIES

Junior Class.

Hours		Hours	
First Semester:	Per Week	Second Semester:	Per Week
Hebrew	4	Hebrew	4
OT History	1	OT History	1
Life of Christ and History of NT Times	2	Life of Christ and History of NT Times	2
NT Exegesis	1	NT Exegesis	1
NT Greek	2	NT Greek	2
*NT Greek (elementary course)	4	*NT Greek (elementary course)	4
Church History	2	Church History	2
Apologetics	1	Apologetics	1
Theology	2	Theology	2
*Philosophy and Metaphysics	2	*Philosophy and Metaphysics	2
Practical Theology	2	Practical Theology	2
Elocution	1	Elocution	1
		Hymn Tunes	1

*Courses intended for students who are inadequately prepared.

The Bulletin of the Western Theological Seminary.

Middle Class.

OT Exegesis	2	OT Exegesis	2
OT History	1	Canon and Text	1
NT Exegesis and Intro- duction	3	NT Exegesis and Intro- duction	3
Church History	3	Church History	3
Theology	3	Theology	3
Homiletics	2	Homiletics	2
Sacraments	1	Church Government ...	1

Senior Class.

Homiletics	1	Homiletics	1
Pastoral Theology	1	Pastoral Theology	1
NT Theology	2	NT Theology	2
OT Theology	2	OT Theology	2

ELECTIVE STUDIES

Middle Class.

Elocution	1	Elocution	1
Music	1	Music	1

Senior and Graduate Classes.

OT Exegesis	3	OT Exegesis	3
NT Exegesis	2	NT Exegesis	2
Modern Church History..	2	Modern Church History..	2
History of Doctrine	1	History of Doctrine	1
American Church History	1	American Church History	1
Symbolics	1	Symbolics	1
Study of Special Doctrines	1	Study of Special Doctrines	1
Psychology of Religion	1	Psychology of Religion	1
Theology of Ritschl ...	1	Theology of Ritschl ...	1
Pulpit Drill	1	Sunday-School Normal Work	} 1
Modern Missions	1	Personal Evangelism ..	
Christian Ethics	2	Christian Ethics	2
Sociology	1	Sociology	1
Social Teaching of NT ..	1	Social Teaching of NT ..	1
Comparative Religion..	2	Comparative Religion..	2
Elocution	1	Elocution	1
Music	1	Music	1
Biblical Aramaic	1	Biblical Aramaic	1
Elementary Arabic	1	Elementary Arabic	1
Elementary Syriac	1	Elementary Syriac	1
Elementary Assyrian ..	1	Elementary Assyrian ..	1

GRADUATE STUDIES

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

This degree will be granted under the following conditions:

(1) The applicant must have a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or some other theological seminary. In case he has graduated from another Seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirements, the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

(4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th, of the academic year at the close of which the degree is to be conferred. By April 1st. a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other condition as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must select their major and minor courses at the opening of the middle year, and give notice October 1st. of that year that they expect to be candidates for this degree.

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on any student of the Seminary who completes graduate courses of the University requiring three hours of work for two years; and on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy. A circular, giving more detailed information in regard to University work, will be sent on application.

FELLOWSHIPS AND PRIZES

1. Two fellowships paying \$500 each, are assigned upon graduation to members of the senior class who have the best standing in all departments of the Seminary curriculum. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January and April. Prolonged absence from the class-room in the discharge of *extra*-seminary duties makes a student ineligible for the fellowship.

On the recommendation of the Faculty a second fellowship of \$500 has been established; until the endowment for it is secured, a special announcement concerning it will be made annually.

2. A prize in Homiletics is awarded to that member of the graduating class who attains the highest standing in this department. No one is eligible for this prize who has not performed all required sermon work during the Middle and Senior years, or whose standing in all homiletic work falls below 8.5. In estimating the standing of contestants, class work is reckoned at 25 per cent, sermon composition at 50 per cent, and pulpit manner and delivery at 25 per cent.

3. A prize in Hebrew is offered to that member of the Junior Class who maintains the highest standing in this subject throughout the Junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translations of Gesenius-Kautzsch's Hebrew Grammar, and a copy of the Hebrew Bible edited by Kittel.

4. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in three installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

LECTURESHIPS

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Rev. Professor Alexander F. Mitchell, D. D., Principal Fairbairn, Prof. James Orr, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., Rev. Hugh Black, D. D., Rev. David Smith, D. D.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. His general theme was "Sociological Progress in Mission Lands". The next course will be given some time during the term 1913-14.

SEMINARY EXTENSION LECTURES

A new departure in the work of the Seminary during the year 1910-11, was the organization of Seminary Extension courses. Since the organization of this work the following courses of lectures have been given in various city and suburban churches:

(1) "The Sacraments", four lectures, by Rev. D. R. Breed, D. D., in the East Liberty Presbyterian Church, (1911) and in the Shadyside Presbyterian Church, (1912).

(2) "Social Teaching of the New Testament", six lectures, by Rev. W. R. Farmer, D. D., in the Shadyside Presbyterian Church, in the First Presbyterian Church, of Pittsburgh, and before the Ministerial Association of Butler, Pa., (1911); in the First Presbyterian Church of Beaver, and the Point Breeze Presbyterian Church, (1912); in First Presbyterian Church of Greensburg, October and November, (1913); six lectures in First Presbyterian Church of Uniontown, January and February, (1914).

(3) "Theology of the Psalter", four lectures, by President Kelso, Ph. D., D. D., in the Third Presbyterian Church, 1911).

(4) "Prophecy and Prophets", four lectures by President Kelso, (1913).

(5) "The Fundamentals of Christianity", five lectures by Rev. James H. Snowden, D. D., LL. D., (1913).

FOREIGN DEPARTMENT

For several years the Seminary has provided special courses of study for students whose mother tongue is not English. The purpose of the instruction thus given is to prepare the student to take up the work of the regular Seminary curriculum as well as to fit him for Christian activity among his own countrymen settled in America. The work done in this department is *extra-curriculum*, and will not be accepted in lieu of curriculum courses in granting the Seminary diploma, but it is preferable for such students to secure this preliminary preparation at some college of recognized standing.

INSTRUCTORS

Rev. D. E. Culley, Instructor in Hebrew.

Rev. Frank Eakin, Instructor in Greek.

Mr. Edwin C. Howe, Instructor in English.

COURSES OF STUDY

I. **OLD TESTAMENT:** History of the Hebrews from the age of the Patriarchs to the Roman Period; following Ottley's Short History of the Hebrews. One hour weekly throughout the year. Dr. Culley.

II. **NEW TESTAMENT:** An elementary course in New Testament Greek; the essentials of Greek Grammar, the acquisition of a working vocabulary, and the reading of the entire Gospel of John. Four hours weekly throughout the year. Mr. Eakin.

III. **ENGLISH:** Higher English Grammar, English Composition, and the reading of English classics. Two hours weekly throughout the year. Mr. Howe.

**ALUMNI ASSOCIATION
OF THE
WESTERN THEOLOGICAL SEMINARY**

OFFICERS FOR 1913-1914

President

The REV. D. T. SCOTT

Class of 1901

Vice-President

The REV. W. P. SHROM, D. D.

Class of 1871

Secretary and Treasurer

The REV. JOSEPH T. GIBSON, D. D.

Class of 1872

Recording Secretary

The REV. W. A. JONES, D. D.

Class of 1889

EXECUTIVE COMMITTEE

The REV. PERCY H. GORDON, D. D.

Class of 1896

The REV. PAUL G. MILLER

Class of 1907

The REV. J. S. AXTELL, D. D.

Class of 1874

The REV. G. M. RYALL

Class of 1898

The REV. W. F. FLEMING

Class of 1903

NECROLOGICAL COMMITTEE

The REV. C. S. McCLELLAND, D. D.

The REV. O. A. HILLS, D. D.

The REV. J. A. KELSO, Ph. D., D. D.

DIRECTORY

Director	D.	President	Pres.
Fellow	F.	Professor	Prof.
Graduate	G.	Prof. Emeritus ..	Prof. Emer.
Instructor	Ins.	Registrar	R.
Junior	J.	Secretary	Sec.
Lecturer	L.	Senior	S.
Librarian	Lib.	Special	Sp.
Middler	M.	Trustee	T.
Physical Director ..	Phys. Dir.	Vice President	V. Pres.

Adams, James	J.	1104 Sheffield St., N. S., Pgh.	
Alexander, Rev. Maitland, D. D.	D.	920 Ridge Ave., N. S., Pgh.	Pa.
Allen, L. C.	G.		316
Alter, Gray	M.	Aspinwall, Pa.	
Anderson, Rev. Thos. B., D.D.	D.	Beaver Falls, Pa.	
Baillie, A. S.	Sp.	12 Stanhope St., Pgh., Pa.	
Baker, Rev. H. Vernon	G.	Glenshaw, Pa.	
Barnes, W. C.	J.		108
*Beatty, H. K., M.D.	D.	220 W. North Ave., Pgh., Pa.	
Betts, J. M.	J.		208
Bingham, J. G.	J.		114
Bisbee, G. A.	J.	9 Oakland Apts., Pgh., Pa.	
Biddle, E. H.	S.	4823 Blair St., Pgh., Pa.	
Boyd, Charles N.	Ins.	Jenkins Arcade, Pgh., Pa.	
Brandon, W. D.	D.	Butler, Pa.	
Breed, Rev. David R., D.D.	Prof.	123 Dithridge St., Pgh., Pa.	
Bruce, Rev. Jesse C., D.D.	Pres. of D.	614 W. 143d St., New York City	
Butler, H. M.	Phys. Dir.	Bellevue, Pa.	
Byczynskyj, S. A.	G.	Box 1376, Pittsburgh, Pa.	
Cable, J. H.	S.	10 Reed St., Pgh., Pa.	
Carpenter, J. McF.	T.	424 Negley Ave., Pgh., Pa.	
*Chalfant, Rev. George W., D.D.	T.	1509 Sheridan Ave., Pgh., Pa.	
Cheeseman, G. H.	M.	5919 Wellesley Ave., Pgh., Pa.	
Christie, Rev. Robert, D.D., LL.D.	Prof.	1002 Ridge Ave., N. S., Pgh.	
Clemson, D. M.	T.	6200 Fifth Ave., Pgh., Pa.	
Conley, B. H.	G.	Cheswick, Pa.	
Cook, Rev. W. A., D.D.	D.	Wheeling, W. Va.	
Cornellius, Maxwell	S.		109
Cowan, Rev. Edward P., D.D.	D.	Maple Heights, Pgh., Pa.	
Cowleson, W. R.	M.	919 Bryn Mawr Rd., Pgh., Pa.	
Crapper, W. H.	S.		216
Crawford, E. D.	J.	1723 Jancey St., Pgh., Pa.	
Culley, Rev. D. E.	Prof. and R.	70 Kennedy Ave., N. S., Pgh., Pa.	
Davis, Thomas D., M.D.	D.&T.	6020 Shady Ave., Pgh., Pa.	
Dickson, Charles A.	T.	316 4th Ave., Pgh., Pa.	

*Deceased.

The Bulletin of the Western Theological Seminary.

Doerr, J. A.	J.	118
Donaldson, D. M.	S.	206
Duff, G. M.	S.	Carnegie, Pa.
Eakin, Frank	F. & Ins.	Glenfield, Pa.
Elliott, P. H.	M.	210
Ernst, Rev. J. L.	S.	415 40th St., Pgh., Pa.
Evans, Rev. D. H., D.D., LL.D.	D.	Youngstown, O.
Ewart, Samuel	D. & T.	2815 Center Ave., Pgh., Pa.
Falck, Rev. C. M.	Sp.	Sarver, Pa.
Farmer, Rev. William R., D.D.	Prof.	1000 Western Ave., N. S., Pgh., Pa.
Fekeshazy, Bela	Sp.	Pittsburgh, Pa.
Finley, J. B.	D.&T.	5408 Beacon St., Pgh., Pa.
Fisher, J. M.	J.	1106 Fayette St., N. S., Pgh. Pa.
Fisher, Rev. S. J., D.D.	Sec. of T.	5611 Kentucky Ave. Pittsburgh, Pa.
Fleming, Rev. W. F.	G.	Tarentum, Pa.
Frantz, G. A.	F.	5707 Callowhill St., Pgh., Pa.
Fraser, J. A.	S.	953 W. North Ave., N. S., Pgh., Pa.
Fraser, J. W.	S.	318
French, A. E.	Sp.	57 Melrose Ave., N. S., Pgh., Pa.
Gibson, Rev. Joseph T., D.D.	D.	6108 Alder St., Pgh., Pa.
Gilbert, R. V.	J.	1230 Ridge Ave., N. S., Pgh.
Good, E. C.	J.	108
Gregg, Rev. David, D.D., LL.D.	Pres. Emer.	372 Carlton Ave., Brooklyn, N. Y.
Gregg, John R.	V. Pres. of T.	Woodland Road, Pittsburgh, Pa.
Guthrie, G. W.	S.	1220 Boyle St., N. S., Pgh., Pa.
Harbison, Ralph W.	D. & T.	Sewickley, Pa.
Harriman, W. P.	M.	114 Lafayette St., N. S., Pgh.
Hays, Rev. Calvin C., D.D.	D.	Johnstown, Pa.
Hensel, L. C.	S.	214
Hills, Rev. Oscar A., D.D.	D.	Wooster, O.
Holland, Rev. Wm. J., D.D., LL.D.T.	5548 Forbes St., Pgh., Pa.
Howe, E. C.	S.	215
Husak, A.	Sp.	Corapolis, Pa.
Imhoff, T. B.	S.	5036 Lytle St., Pgh., Pa.
Jeffers, Rev. Wm. H., D.D., LL.D.L.	Pasadena, Cal.
Johnston, W. C.	G.	217
Kaczmarzky, R.	Sp.	218
Kaufman, Rev. G. W.	G.	1512 Sheffield St., N. S., Pgh.
Kay, James I.	D.	Forbes Ave., Pgh., Pa.
Kelso, Rev. Jas. A., Ph.D., D.D.	Pres.	725 Ridge Ave., N. S., Pgh.
Kennedy, Rev. David S., D.D.	D.	Philadelphia, Pa.
*Ketler, Rev. Isaac C., Ph.D., D.D.D.	Grove City, Pa.
King, J. A.	J.	1104 Sheffield St., N. S., Pgh.
Kish, J.	S.	306
Kiskaddon, J. F.	M.	302
Kovacs, A.	Sp.	111

*Deceased.

The Bulletin of the Western Theological Seminary.

Laughlin, James, Jr.	D. & T. Lyndale Ave., N. S., Pgh.	
*Lindsay, Rev. Henry D., D.D.	V. Pres. of D. ... 1045 Murrayhill Ave., Pittsburgh, Pa.	
Lloyd, D. McK.	T. ... 208 S. Linden Ave., Pgh., Pa.	
Logan, George B.	D. & Pres. of T. ... 1007 Lyndale Ave., N. S., Pittsburgh, Pa.	
Macaulay, P. W.	J.	314
Maharg, M. B.	S.	310
Marquis, Rev. John A., D.D.	D. Cedar Rapids, Ia.	
Marvin, S. S.	T. Bryn Mawr, Pa.	
Mealy, Rev. John M., D.D.	D. Sewickley, Pa.	
Meily, T. R.	J.	315
Miller, John F.	D. 12 Watsonia Blvd., N. S., Pgh.	
Miller, J. O.	J.	311
Miller, Rev. William S., D.D.	Sec. of D. ... Hollidaysburg, Pa.	
Moffat, Rev. James D., D. D.	D. Washington, Pa.	
Montgomery, Rev. D. R.	G. Sharpsburg, Pa.	
Morton, D. C.	J.	317
McClintock, Oliver	T. ... Amberson Ave., Pgh., Pa.	
McClelland, Rev. Henry T., D.D.	Clarksburg, W. Va.	
McCormick, Rev. S. B., D.D., LL.D.	541 Wood St., Pgh., Pa.	
McCormick, T. H.	Sp. ... 640 Chauncey St., Pgh., Pa.	
McCracken, W. H.	M.	109
McEwan, Rev. W. L., D.D.	D. 836 S. Negley Ave., Pgh., Pa.	
McJunkin, Rev. James M., D.D.	D. Oakdale, Pa.	
MacLennan, D. G.	S.	304
Nadenicek, J.	Sp.	116
Newell, H. N.	J. W. Elizabeth, Pa.	
Nordlander, Rev. E. J.	G. 427 Federal Ave., McKpt., Pa.	
Oxtoby, Rev. Wm. H., D.D.	D. San Anselmo, Cal.	
Park, A. N., Jr.	S.	303
Pfeiffer, E. G.	G.	318
Porter, A. R.	J.	302
Purnell, W. B.	S.	308
Read, Miss Margaret M.	Sec. to Pres. ... 51 Chestnut St., Crafton, Pa.	
Reasoner, A. H.	Sp.	117
Reeder, C. V.	M.	205
Reid, Rev. A. M., D.D., Ph.D.	D. Steubenville, O.	
Riddle, Rev. M. B., D.D., LL.D.	Prof. Edgeworth, Pa.	
Robinson, Alex. C.	D. & T. Sewickley, Pa.	
Russell, W. P.	M.	217
Sapple, Paul	Sp.	118
Schaff, Rev. David S., D.D.	Prof. 737 Ridge Ave., N. S., Pgh.	
Schwarz, A. A.	G.	211
Semple, Rev. Samuel	D. Titusville, Pa.	
Shaw, Wilson A.	D. & T. ... Forbes and Morewood Aves., Pittsburgh, Pa.	
Shaw, J. A.	J.	309
Shea, G. H.	S.	305
Sheppard, A. S.	S.	305
Shrom, Rev. William P., D.D.	D. Coraopolis, Pa.	
Shultz, I. S.	J.	115
Sirny, Rev. John	G. Ambridge, Pa.	

*Deceased.

The Bulletin of the Western Theological Seminary.

Sleeth, G. M.	Ins. 749 River Road, Avalon, Pa.
Slemmons, Rev. Wm. E., D.D....	D. Washington, Pa.
Smith, Rev. J. Kinsey, D.D....	D. ...812 St. James St., Pgh., Pa.
Sneed, Rev. Frank W., D.D.	T. ...5633 Elgin Ave., Pgh., Pa.
Snowden, Rev. J. H., D.D., LL.D. Prof.	723 Ridge Ave., N. S., Pgh.
Spence, Rev. William H., D.D...D. Uniontown, Pa.
Steffey, C. I.	M. ...2113 Federal St. Ext., N. S., Pittsburgh, Pa.
Storer, H. B.	J. 116
Strub, H. M.	J...16 School St., Spring Garden, N. S., Pgh., Pa.
Tait, L. L.	M. 106
Thompson, Josiah V.	T. Uniontown, Pa.
Thomson, J. R.	J. 302
Thurston, R. E.	M. 205
Van Buskirk, W. R.	S. 209
Wardrop, Robert	T. Sewickley, Pa.
Weir, Rev. W. F., D.D.	D. Wooster, O.
West, G. P.	M. 218
Williams, F. S.	J. 317
Wilson, W. C.	J. 315
Willard, H. F.	S. Carnegie, Pa.
Wilson, N. B.	S. 104

SCHEDULE OF HOURS.

HOOR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A.M.	Sr.	Church History-33 PROF. SCHAFF	Church History-33 PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Theology-25 PROF. KELSO	Heb. Sight Reading-2b PROF. CULLEY
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31,32 PROF. SCHAFF	Church History -31, 32 PROF. SCHAFF	Apostolic Age-17 PROF. FARMER
	Jr.	Life of Christ-16 PROF. FARMER		Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A.M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Theology-57 PROF. BREED	N. T. Theology-26 PROF. FARMER	Pedagogics and Evangelism-49 PROF. BREED	Psychology of Religion -41 PROF. SNOWDEN
	Mid.	Church History -31, 32 PROF. SCHAFF	O. T. History-8a PROF. KELSO		N. T. Exegesis-20 PROF. FARMER	Sacraments and Church Government-40 PROF. BREED
	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8a PROF. KELSO	Theism-38a PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A.M.	Sr.	History of Doctrine-49 PROF. CHRISTIE Philosophy of Religion -41 PROF. SNOWDEN	N. T. Exegesis-20b PROF. RIDDLE O. T. Exegesis PROF. KELSO	O. T. Theology-25 PROF. KELSO	N. T. Theology-26 PROF. FARMER	Pulpit Drill-48 PROF. BREED
	Mid.	Homiletics-46 PROF. BREED Hebrew-1 PROF. CULLEY	Homiletics-46 PROF. BREED N. T. Greek-15 PROF. FARMER N. T. Greek-14 PROF. CULLEY	N. T. Exegesis-20 PROF. FARMER	Heb. Sight Reading-2a PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.			Theology-37 PROF. SNOWDEN	Homiletics-42, 45 PROF. BREED	Life of Christ-16 PROF. FARMER

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
11.30 A. M.	Sr.	Homiletics-47 PROF. BREED	Conference	Am. Church History-34 PROF. SCHAFF	Intro. to Epistles-21 PROF. FARMER	Christian Ethics-61a PROF. SNOWDEN
	Mid.	(1st Sem) Antitheistic Theories-38b. PROF. CHRISTIE		Theology-39 PROF. SNOWDEN	Comparative Religions -45 PROF. KELSO	
	Jr.	(2nd Sem) Theology-39 PROF. SNOWDEN (2nd Sem) Music-54 MR. BOYD		Homiletics-42, 45 PROF. BREED		
1.30 P. M.	Sr.	Church Music-55 MR. BOYD	Church Music-54 MR. BOYD	Elocution-51 PROF. SLEETH	Elocution-52 PROF. SLEETH	
	Mid.					
	Special	Greek MR. EAKIN			Greek MR. EAKIN	
2.30 P. M.	Jr.	Elocution-50, PROF. SLEETH	Sight Reading-56 MR. BOYD			(Elective Courses are in heavy type.)
	All					

Index

Admission, Terms of.....	24
Alumni Association	57
Awards	11
Bequests	36
Boarding	35
Buildings	21
Calendar	3
Christian Work	29
Conference	28
Courses of Study	40
Biblical Theology	44
Christian Ethics	49
Church History	45
English Bible	45
Hebrew Language and O. T. Literature.....	41
Missions and Comparative Religion.....	50
New Testament Literature and Exegesis.....	42
Practical Theology, Department of.....	47
Homiletics, Pastoral Theology, Sacred Rhetoric, Elocution, Church Music, The Sacraments, Church Government.	
Semitic Languages	41
Sociology	49
Systematic Theology and Apologetics	46
Degree, Bachelor of Divinity	52
Dining Hall	24
Diplomas	27
Directors, Board of	6
Directory	58
Examinations	27
Expenses	35
Extension Lectures	55
Faculty	8
Committees of	9
Fellowships	53
Foreign Department	56
Gifts and Bequests	36
Graduate Students	26
Graduate Studies and Courses	52
Gymnasium	34
Historical Sketch	20
Lay Workers, Courses for	26
Lectures:	
Elliott	54
On Missions	50
L. H. Severance	55
List of	10
Library	31
Loan Fund	36
Location	21
Outline of Course	50
Preaching Service	28
Preaching Supply, Bureau of	30
Presbyteries, Reports to	37
Prizes	53
Physical Training	34
Religious Exercises	28
Representation, College and State.....	18
Schedule of Lectures and Recitations.....	62
Scholarships, List of.....	37
Seminary Year	26
Social Hall	28
Student Organizations	17
Students, Roll of	12
Students from other Seminaries	26
Trustees, Board of	4
Y. M. C. A.	21

257.73
A. 7. 2. I

THE BULLETIN
OF THE
WESTERN THEOLOGICAL
SEMINARY



VOL. 11

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1823

The Faculty consists of eight professors and three instructors. A complete modern theological curriculum, with elective courses leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degrees of A. M. and Ph.D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 35,000 volumes contains valuable collections of works in all departments of Theology, but is especially rich in Eccelesia and Church History; the students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

Two post-graduate scholarships of \$500 each are annually awarded to members of the graduating class who have the highest rank and who have spent three years in the institution.

A gymnasium and grounds afford ample opportunity for recreation. A new dormitory, equipped with latest modern conveniences, was opened in September, 1919. All the buildings of the Seminary are located on West Park, one of the most beautiful residence districts of Greater Pittsburgh.

For further information, address:

Rev. James A. Scales, Th.D., D.D.,

North Side, Pittsburgh, Pa.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published five times during the year: in January, February, April, July, and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

A Theologian for the Hour: Peter Taylor Forsyth.....	5
Rev. Edwin H. Kellogg, B.D.	
Pedagogics at Present	35
Rev. David R. Breed, D.D.	
A Translation of the New Testament: An Impression	47
George M. Duff.	
The Cecilia Choir	50
Literature	52

Communications for the Editor and all business matters should be addressed to
Rev. JAMES A. KELSO, Ph. D., D. D.,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station), under the act of July 16, 1894.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1914

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D.
President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation.

THE REV. DAVID GREGG, D. D., LL. D.
President Emeritus and Lecturer Extraordinary

THE REV. MATTHEW BROWN RIDDLE, D. D., LL. D.
Professor of New Testament Criticism

THE REV. ROBERT CHRISTIE, D. D., LL. D.
Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D. D.
Reunion Professor of Sacred Rhetoric and Elocution

THE REV. DAVID S. SCHAFF, D. D.
Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.
Memorial Professor of New Testament Literature and Exegesis

THE REV. JAMES H. SNOWDEN, D. D., LL. D.
Professor of Systematic Theology.

THE REV. DAVID E. CULLEY, Ph. D.
Assistant Professor of Hebrew and Acting Librarian.

THE REV. WILLIAM H. JEFFERS, D. D., LL. D.
Lecturer on Ecclesiastical History

PROF. GEORGE M. SLEETH.
Instructor in Elocution

MR. CHARLES N. BOYD.
Instructor in Music

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME VI.

APRIL, 1914

No. 4

A Theologian for the Hour : Peter Taylor Forsyth.

REV. EDWIN H. KELLOGG, B. D.

That the most crying present-moment need of the Church, under God, is its need of a great, wholly modern, philosophical theologian of that Eternal Gospel the faith of which constitutes the being of the Church, is a statement that is received with intolerant impatience by the noisy, shallow leaders who have the ear of the Church in her present passing hour.

One who has already learned from Principal Peter Taylor Forsyth's previous work, of the past decade, in Soteriology and Christology, to hail him as that gift of God whose advent some of us unpopularly but eagerly thus await, can with difficulty repress a certain exuberance of the enthusiasm with which he rises from a perusal, thrice repeated since the time of its publication last spring, of the volume indicated in the foot-note below,* the latest product of its author's immensely rich and varied theological and general culture, masterly philosophic grasp, brilliant gifts of criticism and of exposition, and sheer power of intellect and of spirit. Taken together with his several works upon the Atonement and his very valuable Christological contribution of 1909, entitled

*"The Principle of Authority. in Relation to Certainty, Sanctity and Society". An Essay in the Philosophy of Experimental Religion. Lectures by P. T. Forsyth, M.A., D.D., Principal of Hackney College, Hampstead. Hodder and Stoughton: New York and London. 1913. \$2.50 net.

The Bulletin of the Western Theological Seminary.

"The Person and Place of Jesus Christ", this more extensive and comprehensive work upon that which is at once the most profound and the most burning practical and urgent of contemporary questions for the Church and for all human life—the ultimate question of all, "The Principle of Authority"—begins to constitute already, in some sense, a "Summa Theologiae", which, the now matured fruit of a long life of Christian ministry and profound reflection, is indeed of large thought-dimensions, and in the judgment of the writer of this paper is, notably for the present moment, of unique worth.

When that brilliant metaphysician and honored leader, the lately-retired president of the most historic theological institution of our American Presbyterian Church, gave a public utterance, in the present writer's hearing, some years since, to his sense of that supreme need referred to above, he indicated, as the two then living men of the English-speaking theological world who, in his judgment, were of equipment and powers qualifying them to produce that great desideratum of the Church's life and work, an evangelically adequate modern organization in philosophical thought of its corporate truth, "Fairbairn of Oxford and Flint of Edinburgh"; himself adding thereupon: "Dr. Flint has not attempted it, and I do not think that Dr. Fairbairn has succeeded". Both of these great theological thinkers named have since passed behind the veil.

Without the venture of so naively premature a pronouncement as that of affirming, at once, Dr. Peter Taylor Forsyth, the Principal of Hackney College, London, to be the Calvin whom the twentieth century Church so sorely needs, the personal conviction may be expressed, and this paper is written with the purpose of expressing, enforcing, and illustrating it, that he is making, among English-speaking theologians, incomparably great contribution to the fulfilment of our constructive dogmatic task in the new age; and the conviction, especially, that it is from the fundamental philosophical point of view occupied by him and through the philosophical calculus which he employs, and not along the line of the intel-

A Theologian for the Hour: Peter Taylor Forsyth

lectualism which has continued to the present day to dominate most injuriously precisely our most evangelical theology in America, that the Church's theological (and therein, under the Spirit of God, all other) highest future lies. The latter point of view has recently uttered itself condensedly in this characteristic statement: "When we lose God as the Superlative of our reason, we are left in doubt respecting the reality of knowledge and the worth of goodness." Some of us who are as intensely evangelical and as anti-agnostic in conviction feel and judge that the only issue of that attitude, with the apologetic defense of the Christian evangel which goes with it, can be either the bullying of an earnest man into thorough-going agnosticism or the driving of him into the Church of Rome. But when we hear the faith which we share with the "classic elect" of the Great Church of Christendom becoming fully conscious of itself and of its inalienable and indestructible autonomy, in such language as that of the following sentences of Dr. Forsyth, we are exhilarated and invigorated beyond words: "Logic is rooted in Ethic, for the truth we see depends upon the men we are. Ethic is rooted in Theology, for we are made men by the gift and grace of God. And Theology is rooted in Living Faith—which is the supreme gift of God *in* man, because it is the response evoked by His supreme revelation and gift of Himself *to* man as Father, Saviour, and King". Shall we not rather, surely, directly invert those eloquent words before quoted from the other source, and say: "If we lose God as the Redeemer of our conscience (the Superlative of our conscience, yet not as its mere Superlative but as its own transcendent and descendent Paradox new-creating our soul into eternal life) *then* we may well feel ourselves left in doubt respecting the worth of goodness, and the reality of knowledge, and the Supreme Rationality of things".

It is the conviction of the present writer that no man working in the English-speaking theological world deserves, and needs, more to be read and digested by the Church of the present hour, and most of all by all sections of our theologically deplorable American Church, than Principal Forsyth. His

The Bulletin of the Western Theological Seminary.

work, however, it is reasonably certain, will receive little present reading in most circles, and little recognition of its commanding Christian greatness and supreme value for our crisis, by reason of the very fact, that with us the maintainers of the great evangelical continuity who recognize and exalt in a religiously unthinking age the indispensable function of thought in religion are in large measure shackled, not by a principal abstract intellectualism only, but in particular to a great extent by an intellectualism scholastic in type of thought, in method, and in habit of mind, and moving largely in categories mechanical instead of personal and ethical; while on the other hand our protagonists of modernity within the evangelical churches are largely intolerant of the fruit of the historic past, impatient of thought, content with a shallow Christianity of sentiment, social ethics, and bustling church energies, verging ever upon entire church-secularization, examples (to use a pungent, though perhaps less than duly sympathetic, sentence of our author) of a "temperamental religiosity, a youthful experience, and a mind theologically virgin". The average reader of the former class, finding Dr. Forsyth's thought moving among the great words of the evangelical Church's great theological past—sin, judgment, grace, election, atonement, redemption, justification, incarnation, authority of Holy Scripture, regeneration, faith, repentance, eternal life, and the like, is apt either wholly to fail to appreciate even the fact of his radical modernity, in respect to critical epistemology, drastic criticism of dogma and Scripture, hearty concession to the religious psychologist of the whole psychological field, welcome and appropriation entire of the historical and comparative method in the study of religion, etc., or else, realizing the extent and profundity of reinterpretation underlying his congenial employment in the modern world of the great vocabulary created by Christianity for the utterance of its eternal life in Christ, unintelligently to rail at him for "darkening counsel" by "paltering with words in a double meaning". Those of the second class, on the other hand, are impatient of that vigorous and profound moral realism in which his great modern theology

A Theologian for the Hour: Peter Taylor Forsyth

of the atoning Cross of the Holy One is rooted, and his prophetic recall of the Church from her dissipation in thin sentiment and feverish, unnourished activities to the settlement and establishment of her soul-certainty for eternity (and therein the derivation of her power for time) in the faith which loves, demands, and, alike for corporate assurance, corporate proclamation and corporate worship, can find adequate expression in nothing short of, a great theology.

It is common to hear representatives of either of these two classes of our contemporary religious world dismiss mention of Principal Forsyth with a half-contemptuous reference to his "brilliant rhetoric". The abundance of terse epigram and poignant and unforgettable antithesis and paradox which crowds his pages is a marked feature of his very characteristic style. But such persons fail to realize that while such a style-manner does indubitably "in nine cases out of ten" betray or cover ambiguity and shallowness of thought, "Dr. Forsyth is", as was remarked in an informing and measurably appreciative monograph in a recent number of the "Homiletic Review", "the tenth case". His mastery of vocabulary and creative power in the phrase are in the service of a native and cultivated power of intellect, a philosophical orientation and command, and an evident depth of evangelical experience out of which to theologize (it is no novel discovery in the Church that *pectus theologum facit*), in all of which together he is certainly equalled for various charismatic endowment as a theologian by not many of the living leaders of the Church's thought.

Himself "a modern of the moderns", Dr. Forsyth traverses with caustic destructiveness the pet slogans of the modern shallow moment within the churches, while his passionate love of the Church, its historic Christ, and the Gospel of that Christ, make singularly applicable to himself certain general words of his own: "None should depart from tradition but those to whom it is dear. None should be entrusted with the destruction of the past but those who love it."

In all these and many other respects, no man is more

abundantly fitted to be an organ of the church in her so urgently needed reinterpretation to herself of her historic faith in its whole intensive magnitude, under the thought-categories of her own present-day intellectual world (her own, not mere culture's, for "no reconciliation is possible between the cross and culture, when each knows its own mind, except as culture submits itself to be redeemed"),—a reinterpretation wrought out in sympathetic appreciation of the vital continuity and organic unity of the Church's most adequately evangelical thought upon the Gospel creative of her inmost life, throughout the centuries.

There is no need of enlarging upon the significance and weight of the *theme* to which Principal Forsyth has addressed himself in this, his most recent volume. The question of Authority is the ultimate question behind every other question of the hour arising in every department and upon every level of the whole range of human life. Impressively does our author enlarge upon this fact, and its ramifications, in his "Prologue". And "it is a religious question". And "it is ultimately the whole religious question". And it is a question which, I may add, although none is contemporarily so clamant, receives very general contemporary neglect. I employ the book as an occasion of comment, under the heads of certain salient features which it in particular illustrates, upon Principal Forsyth's general position, and therein of various personal remark by way of elaborating its relevance to some of the deepest issues of our present theological situation.

I. First, there is Dr. Forsyth's *relentless positivity of historic Gospel*.

"To-day, as ever, the Church has to control, lead, and secure human freedom. And to-day, as ever, not by idolizing freedom, but by its old method of authority, by providing an authority whose very nature creates freedom—the authority, that is, not of the Church itself, but of its Gospel and Saviour". "The only Church adequate to the demand made by new liberty for Divine authority is that in which the supreme authority is such as being the liberating power, the authority

which has not liberty as a corollary but as its nature. And that is the Church of the Gospel of God's constant and immediate presence in action as Redeemer—as moral Redeemer from sin, as Holy Redeemer from guilt. There is no hope for society in the long run but in such a Church, and no hope of such a Church but in such a Gospel.....(a Gospel that has) the secret of the moral soul, the lift of the guilty soul free in the Holy God." "The great question is really not as to the seat of authority, but as to its nature—what has God *done?*"

The Christian answer is—the Cross of Christ. "Jesus becomes for us historically both Christ and Lord (i. e., absolute authority) only through His death and resurrection. Authority does not lie in Christ as the Superlative of the conscience, but in Christ as the Redeemer of the conscience, and its new life.....(through) His active holiness..... (which) became an act identical with that holy and eternal act of God which secures His will always, and which sustains the Universe, even to its Redemption". So we have the much-discussed "essence of Christianity" defined in eight pregnant words: "Grace to guilt in Christ crucified and risen" (—the *mode* of the resurrection, it is sufficient to say here, a question to faith's concern irrelevant). And so: "The one practical authority for human society is the God who in Christ comes in such judging and redeeming action that we are no more our own at all. Authority at the last has no meaning except as it is understood by the evangelical experience of regeneration in some form."

And so as to the conception of authority itself: "The whole nature of authority is changed as soon as it ceases to be statutory and becomes thus personal and religious". It becomes "not a limit but a source of power". "Our great authority is what gives us most power to go forward; it is not what ties us up most to a formal past. It is of grace and not of law..... There is no revolt when the authority is realized as the Lord and Giver of Life; for it is the passion for life and its largeness that is at the root of rebellion".

II. Secondly, in Dr. Forsyth's hands the great evangelical principle is no longer hampered by identification or entanglement with a now surely superseded (and to itself in all times past uncongenial) *metaphysic*; or, as with much of its supposedly competent theological handling, not to speak of most of the forms of its popular exposition to-day even by the ministry of the Church, involved in manifold presuppositions almost naively uncritical in relation to the *nature of knowledge*.

Intelligent Christian men cannot theologize to-day as if Kant had never lived—any more than an astronomer can ignore Copernicus: the philosophical revolution connected with the name of Kant and all that has followed Kant is at least as thorough and radical and as peremptory upon the recognition of thought as the cosmological of the earlier modern century. A modern metaphysic, and, in very relevant particular, a metaphysic philosophically congruous with the specifically Christian primary datum of moral redemption, is not one of static being, but of energetic idealism, and of ethic, not primarily of thought—with all the vitalization which that effects in our evangelical faith's adequate modern reinterpretation throughout, of the historic dogma of the living Church of that faith. And with how enormous a gain, theoretical and far-reachingly practical, the Church as yet is hardly awake to realize. In her theology, the Church must henceforth "learn to speak in terms of persons and their acts, not of substances or essences, however ethereal". And realizing that "there is no finality in thought or in power, but only in life" learn, in Rudolf Eucken's words (to whose truth Dr. Forsyth also would to a certainty subscribe), that "it is with the acknowledgment and assimilation of an 'over-world' life that faith has to do; (that though) the new life brings forth with itself a new conception of reality, faith all along proceeds to such a reality through life alone; faith as a power of life precedes knowledge, and it is only out of faith that knowledge becomes possible".

We certainly ought to be at no loss to remember to what unimpeachably Christian authority we owe the affirmation

A Theologian for the Hour: Peter Taylor Forsyth

"whether there be knowledge, it shall vanish away", and who it was who named as that which "abideth" only the mighty "faith, hope, love, these three".

III. And so, now thirdly, we have the *great pistis principle*, the *principle of faith*, as the organizing principle of the Church's dogmatic, coming again fully to its mighty own, as till our recent times it never with full and conscious explicitness has been in the way of coming since the bright foregleams of it in the earliest decades of the Reformation. And with the conception of faith, that of its inseparable correlate, revelation. Revelation is revelation only as it "gets home"; only as it is "in the same eternal Divine Act at once revelation, regeneration, and redemption".

This is the one incomparably great service rendered to evangelical theology in the past generation by Ritschl and his "school". In the tremendous protest against a premature synthesis of the judgments of faith and those of the scientific-theoretic reason—which protest, to say the least of it, must be regarded as the permanent historical significance of the Ritschlian movement—is registered the awakening of faith, in an age of life-and-death conflict, to her own undreamt-of reserves. So also in Forsyth we welcome the courageous and regal Christian willingness (how impossible anything else ought to be to a Christian dogmatician!) to let faith *be* faith, and to rest the entire dogmatic structure not upon any precarious (and in principle surely atheistic) rational apologetic, but upon a judgment of religious value—where value is conceived, far more adequately than by Ritschl, as of God not in His mere *use* for us (giving a rightly contemned, where so understood, "theology of postulates".) but in his *right* to us, His eternal intrinsic Value to His own Holy and Living Self, Value immediately through faith apprehended by us in His Self-revelation. Dr. Forsyth is in this sense Ritschlian (as to the present writer's apprehension the theology of the Reformed Confessions also in this respect essentially is, in their currently much neglected doctrine of the *Testimonium Spiritus Sancti Internum*,

albeit with the use of a more immediately religious terminology than that of our modern philosophical "doctrine of values").

Not at all, however, does this noble faith-foundation-laying in a pure Value entail, with Dr. Forsyth, the radical theoretical agnosticism of early Ritschlianism; any more than he succumbs, in any measure, in his powerful treatment of the Atonement (with its thorough-going ethicization under the idea of "the Holy" as "the identity of the moral norm and the ultimate reality of the world") to Ritschl's great limitation in expelling from theology the notion of God's wrath against sin; (which in his master Ritschl even Herrmann, most rigorous and vigorous of disciples, has designated as "a sin against the Christian mind"), and in evacuating Christ's work of any real "for God". A Ritschlian who least perhaps of all living theologians, of whatever school-affinities, could be called sentimentalist of the conscience—the work with which his name is thus far most prominently identified in the Christian public mind acquainted with his writings is his profoundly piercing and imposingly constructive work in the doctrine of Atonement, on which I cannot in this article enlarge as I should like to enlarge—Dr. Forsyth is equally un-Ritschlian in that he is by no means agnostic of the theoretic reason. Though our certainty "involves a prime act of will", "it is intelligent will". It is not "as if our personality, acting as mind, were atheistic, and theistic only as conscience; . . . as if thought by its laws and categories were not a given thing with a witness of the Giver. . . . When we have found our soul's God on other than intellectual lines, it is quite possible for us to return to our mental process, to the logic of thought, and find in its donative quality features which corroborate the will's faith, and share in the convergence of all our powers on the God whose gift they are". And, in diagnostic outlook upon the phases of the times: "To be quite recent, the crusade against metaphysic which was identified with Ritschl has had a distinct set-back of late years, and Christian thought is moving up to a cautious return upon ranges which are named from Schelling and Hegel". How Dr. Forsyth himself speculatively soars in his Christology is well-known to

all familiar with his brilliant work there. But he insists, as among influential British theologians, Dr. James Denney also has recently so energetically been doing, upon the sharp line to be drawn between all speculative thought and the "primary" theology which is the theological "statement" of the experience of redemption through Christ. That clear modern recognition of that distinction, also, however inevitable to faith a speculative movement also, as we are coming to see, is, will have been a part of our great debt, under Kant, to Ritschl.

The great thing is, that Dr. Forsyth, while a thorough historicist,—“history is all that we have”—will not let anything whatever run away with the absolute independence and autonomy of Christian faith. If I may so sum up on this head:—all the historically basic in Christianity, God's action in Christ, is the effective historic action of God's perennially contemporary act-eternity of redemptive holiness. The Christ of the reconciled conscience *has been* (through resurrection and ascension—always in faith) exalted at the right hand of all God's eternal and historic power. Nothing whatsoever can claim to *license* this faith, as truly as nothing but historico-spiritual Fact of such a magnitude could have instituted it or through the centuries have sustained it. To quote our author, “Religion *can* never now be less than Christian faith. For if God be not our Supreme Deliverer, He is our Chief Burden”. And “a redeeming Christ becomes His own authority with us. To one who has gone through this life-experience, the fact of such a salvation is the truest thing we can know; it is more of a fact even than the soul it saves. . . He stakes his eternal all on such knowledge. . . . God takes our conviction in hand when others can do nothing with us. . . . And then our difficulties can wait. . . . We have the answer, if not the solution. *Everything must be true in the perspective of its necessity for that Gospel. . . .* We do not then live upon truth in any form of it which is vulnerable to intellectual challenge, nor upon an ethic which depends on moral evolution. We do not live on its traditional statement or dogma, but on its inner distinctive power—not vaguely its power, but the moral power

interior and peculiar to it, its genius, and its Word verified in experience”.

How true all this is to the genius of New Testament faith (cf. e. g. such classical passages as 1 Cor. 1 & 2) surely needs little assertion. How true it also is to all the highest spiritual insight of the Church's greatest intellectual past is also fact, though little recognized by our shallow “apologetics” and narrow logic-chopping which have wrought such mischief. One recalls, for a single example, an incisive sentence of Jonathan Edwards—“The Gospel of the blessed God does not go abroad begging for its evidence so much as some think: it has its highest and most proper evidence in itself”. The Gospel—the apostolic Word of the atoning Cross—is wholly self-evidencing through the witness of the Spirit of the risen Lord, Who is in it. “The Grace of God” said, simply, the writer of the third pastoral epistle, “has *appeared*, bringing salvation to all men”. “*Has appeared*”; and through all history it travels, in the Church's entrusted Word of it, in the simple greatness of its own Divine strength, Word and Spirit, Christ “that speaks in righteousness, mighty to save”.

And so we have our great modern theologian of this eternal and historic grace concluding: “Our only final religious authority is the creative Object of our religion, to whom we owe ourselves”. “The last authority is religious and not theological”. “Every statement about God is challengeable till God states Himself in His own way, by His own Son, His own Spirit, His own Word, His own Church, to our soul, which He remakes in the process”.

IV. Accordingly we note, fourthly, how Dr. Forsyth is of the exultant and militant apostolic ranks of those who are *willing to let the great Gospel—the Logos tou Staurou—be just as “foolish” as it is*: as foolish as Paul so well knew it to be. The Word of the Cross is fundamentally alogical, non-rational. Christianity's “alogical core of Gospel” is just what permanently “saves it” alike “from sentimentalism and from rationalism”. It involves “a conception justifiable to no philosophy”; belongs to “a region which thought cannot han-

dle, or even touch". Its revelation descends upon the soul in the concentration of all paradox, essentially miraculous in its action, the power of God Himself in His own creative self-revelation creating faith as the free response to His supreme free personal self-revelationary act therein. Alogical. Philosophically speaking, "the real is not the rational but the moral" ("Morality", said Bishop Butler, "is the nature of things"). "The real is not the rational but the moral"; and (so the Christian faith-metaphysic, transcending that of the categorical imperative, affirms) specifically the redemptive, "the Holy as Redemptive". "If reality is to *reach* us, it must be thus". "We transcend immanence only morally—by redemption". "It is only the Christ of the reconciled conscience that promises us a Messiah of the intelligible world". "The source and authority of Christian certainty, of all moral and final certainty, is the revealing, atoning, redeeming Cross".

The principle of faith, I said, coming fully to its own. And the foolishness of the *Kerygma*: yes, "the foolishness", as Paul was wise and mighty to say, "of God". There is *no so great need* on the part of the Church of Christ to-day, under God her Life, as that in her faith and her thoughts of faith, the principle of faith itself should be allowed to come fully to its own: the principle of faith, with the—alike rational and ethical—"offence of the Cross": no so great need for the triumphing certainty, for the sensitive spirituality, for the militant moral energy,—yes, and for the intellectual virility, of our general religion. The Church needs to be nourished in a greater boldness of reliance for the *one* authentication of her mighty Divine "Word", upon the living, super-rational and ethically not only transcendent but paradoxical God, whose Word it is, upon which she herself lives, and which it is her life to proclaim: the God in Christ, Christ crucified, through the paradoxical moral faith of Whom, alone, it is ours to reach Him as the assured "Superlative of our reason": to be established and at home in the faith-conviction that the *living* God, who is the God of the universal human conscience, is the "dogmatic", the "theological", the "Gospel" God, and no

other, and is forever alive and redeemingly omnipotent as Holy Spirit in that Word.

V. This brings me, fifthly, to Dr. Forsyth's overpowering emphasis,—so great a stumbling-block to present-day "liberalism", with its shallow and soul-starving modernities of evolution, sentiment, and moralism, and so unwelcome to the "crypto-Unitarianism" which is wide-spread up and down our most evangelical churches (though mainly unaware of its own essentially Socinian character),—upon *the finality of the Apostolic Gospel*—which is simply that organic "Divine Word of Holy Scripture" of whose "Infallibility" as "Only Rule of Faith and Practice" the great Reformed Confessions and our Presbyterian ordination-formulae speak.

"The final Christian fact is not simply a phenomenon, or even a Person". (On how many sides we are offered to-day the uninterpreted vagueness of a mere temperamentally-impressive—or otherwise—"personality", or inaccessible "inner life", of Jesus: wholly inadequate to a great theology of faith however hero-worshipped with divine predicates!). "It is a Person culminating in His eternal act, and both co-ordinated in an interpretation, through apostles, by the same Spirit Whose was the Divine power of the Act. the total New Testament fact, where the synoptic figure of the Lord is self-interpreted by the same Lord acting as the Spirit". The nature of the Gospel is thus "fixed normally, though not formally, in the Bible". "The experience which makes Christianity real and its knowledge sure is inseparable from the historic apostolic and creative Word of its ultimate fact".

The naïve traditionalist, fossilized confessionalist, or devout mechanical Biblicist of popular American so-called "evangelical conservatism" of to-day, who reads such affirmations and imagines them to be mere re-assertions of what he "has always believed" and with nothing of poignant contemporary significance in them for his own instruction and the Church's theological reconstruction, needs to remind himself that in all this tremendous assertion of "the finality of apostolic inspiration", or, in other words, of the Bible as final "rule

of faith", the affirmation rests with Dr. Forsyth wholly on a judgment of value, and belongs purely to the fact that this primitive Word lives indestructibly in the power of the transcendent "dogmatic God" Himself, living, and perennially redescendent in that transcendence, in the Church's living faith of all ages—all that faith to which (in the phrase of none other than Wilhelm Herrmann, describing "the sense now slumbering in the churches of the Reformation") "religion is the veracity of a man's inmost life to the actual situation of his soul";—and requires (permits, in fact) no precarious apologetic, no endeavor to perform the impossible feat of basing a "meta-historical" absolute on history, except upon history already by faith apprehended as sacramentally mediating the "super-historic finality" which to such faith long since emerged therein, creating, in the faith of Christ crucified and risen, the Holy Catholic Church forever enthroned in heavenly places in Christ Jesus. To quote our author: "Faith has its object only in that Word, and it arises through that Word certified as God's Word by no collateral authority, but by the miracle of its native effect".

VI. Immediately connected with this unyielding emphasis, based in perennial, classical and corporate Christian experience, upon the apostolic finality—a finality which should by no means be misunderstood as though it did not contain within itself all development, a finality endlessly perfectible—should be mentioned here for completeness, though it belongs to another volume than this on Authority, Dr. Forsyth's vigorous constructive work in Christology. Here his work's great worth lies in the fact that the necessity of a doctrine of Christ's person as high as the highest is (whatever opinions be held concerning his own detailed form of kenotic theory) triumphantly established upon its indestructible base in this specifically-evangelical, unitarily present and historic, and in its own intrinsic nature final, experience of *grace to guilt in Him*.

On the one hand, the Deity of Christ in any earnestly intended, any exclusive sense, is not permanently separable for

thought from that finality of the apostolic Word of His atoning Work, as a Work of atonement terminating upon God; or capable of erection in thought, except upon that as thought-basis. And on the other hand, Christology is, for the full Gospel faith, inescapable: "Christ is", as Dr. Dale used to say, "the Person who *can do this Work for us*". Not merely intellectually inescapable—that is in itself of less primary significance—but *religiously* inescapable: to speak boldly, and invite scorn, demanded "to carry the Church's organ-voice of liturgy". So as to intellectual explication of this logic, more spiritual than rational, but a logic supreme none the less for that fact. we recall Dr. Forsyth's masterly condensation of victorious Christian reasoning in two sentences of his powerful Congregational Union Lecture of 1909: "If the Deity of Christ is not unmistakable in everything He said, it is inevitable in what He did". "If a created being, however much of a personal splendor, was the real agent either in revelation or redemption, *then grace was procured from God and not given—which is a contradiction in terms*". This "superhistoric finality" of Christ, as the Mediator of experienced grace, new-creative at the core of man's moral personality, the Agent—not merely (Socinian) Prophet or (Arian) Plenipotentiary—of God's final soteriological Work, is "the value of His Godhead".

"The *value* of His Godhead". And lest the exceedingly significant word "value", much abused and much misunderstood in past and present, be still misconceived as ambiguous or paltering, let it be made unfalteringly clear that by the Christian faith-affirmation (and other than a "thought of *faith*" it cannot be) of Christ's Godhead, expressed as a matter of "value", is meant that He is of Godhead, in one and the same sense in which God as Holy Loving Father known in Him is of Godhead. The knowledge of God as Holy Father and Saviour Son is an identical knowledge; and its nature as knowledge is that it is *faith's response* to the supreme and final historic revelation-*value* emergent—say rather descendent—in history; that revelation "value", namely, which finally "avails", for God and man, to be divinely creative, in the

guilty soul, of the soul's eternal life. This value is the value—man-availing only because in priority God-availing value—of Grace, Holy Redeeming Love consummated in its finality of action upon the cross and ever-victorious thence in resurrection.

The redemptive revelation of Godhead in grace is a "value" *qua* free revelation to the free will and not element in process, process being equally unfree whether mechanical or logical. The "value" of Godhead in Christ is not mere subjective worth (else were all theology evanescent in mere psychology). His Godhead is Kant's "one only thing that can possibly be conceived in this world, or even out of it, which can be called good without qualification—a Good Will", made absolute. The *value* of His Godhead is that wherein we apprehend Him as of Godhead, the intrinsically and ultimately authoritative moral claim of Holy Grace upon the will's surrender in faith. Faith, as grasping it, is not "The Will to Believe", but "a will to receive and obey". It is indeed, and emphatically, a venture, a brave hazard; but also, and even more, an obedience. "Faith is absolute obedience to grace as absolute authority." "We can give no reasons for owning God's authority. The will just knows its Master, the heart its Lord". The "value of Christ's Godhead" is an intrinsic, final authority, "welling up under psychological conditions, but no psychological product". This faith in the grace of a Holy Father historically descendent in the Holy Son of His Love, is the organ of a God-knowledge on our part which is certified in the Holy Spirit of the same Godhead, in a final certainty, a certainty in which is rooted our certainty of all our other knowledge whatsoever, and a certainty of which we ultimately only and boldly say that it is itself "a function of the Divine Self-certainty".

I repeat the pregnant words—let us accord its weight especially to the eloquent verbal contrast of the "unmistakable" with the "inevitable": "If the Deity of Christ be not *unmistakable* in everything He *said*, it is *inevitable* in what He *did*". For He was the historic Agent of redeeming grace,

by His Cross and Resurrection in the one power of God (the Resurrection Light and Power but the perennially inseparable Divine Obverse of the Cross) the Bringer of life and immortality to light. "Grace procured from God", not "given by God" in the action of Personal Presence, "would be a contradiction in terms". "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses". Christ was, is, of Godhead, His Church to eternity will affirm, because Christ's historic work, as crucified *for* the guilty soul, and as risen *in* the guilt-freed soul, was and is the *final* work for the soul's eternal life, the work which the soul's own holy God, by the historic effectuation of His Holy, Eternal, Personal Act as Self-reconciling Redeemer, alone could do.

When the Church proclaims to the world Christ as Divine Saviour on any grounds other than those which are rooted in this, His experienced, historic Work and Worth, creative of her own super-rational and absolute moral faith, she just insofar stultifies herself and her Word. *There*, in His work and and worth and her faith in which He lives, He is enthroned forever at the right hand of God.

VII. I return to our author's volume on Authority. Crucial for the most deep-reaching and divisive questions of the present hour in theological thought concerning the relations in Christianity of the historical to the spiritual, and vital for the Church's most practical, immediate interests, of making clear to her thought the entire and autonomous independence of her historic faith, first and on the one hand, and the insunderable inner continuity of her living faith-dogma, on the other hand, (forever "some form of the Athanasian answer"), is the chapter entitled "Past Fact and Present Power". Here the author makes effective use of Wobbermin's valid (to the present writer's mind) and fruitful distinction, unfortunately unrenderable in English without a paraphrase, between *Historie* and *Geschichte*.* The factual distinction is independent of the merely linguistic question as the proper

*Cf. Wobbermin: "Geschichte und Historie in der Religionswissenschaft", 1911.

meanings of the German words employed. The distinction is that between "history as a mass of empirical events" and "history as a tissue of great ideas and powers—the evolving organism of mankind taken as a moral and spiritual unity": "history as proved" and "history as divined". Lessing's famous "Broad Ditch", that "accidental truths of history can never become proof of necessary truths of reason", given its only intelligible interpretation for a century that is no longer the eighteenth reads, that "detailed facts of *Historie* will not prove the eternal truths of *Geschichte*". And to Lessing's "insuperable obstacle" in such a version of it, the English theologian's wholly adequate reply simply is, that "they may not prove, but as a matter of experience they convey". And "though the source of a sacramental impression may crumble", "where we feel the past to transcend the sacramental and to be creative for us, it cannot crumble. A creative effect cannot proceed from a friable cause. The Author of our new creation cannot be dissolved by critical science. . . . We are far removed from the facts of *Historie*, but we are woven into the tissue of *Geschichte*. *Ek gar tou genous esmen*." "Religion", for a second time I quote, "can never now be *less* than Christian faith". All of which of course presupposes the adequate pistis conception upon which all our modernized Protestant theology must be organized, as the only conception of faith properly correlative with the doctrine of revelation which corresponds to the genius of the Reformed and apostolic religion; which, and no other, it may be confidently affirmed, is also the conception of faith which dominates the Holy Scriptures themselves: a doctrine of revelation and faith philosophically well formulated in terms of a rightly construed version, such as was indicated in the last paragraph, of the current doctrine of values, a fundamental ethical activism being the philosophical calculus which we employ in reaching our specific metaphysic of faith, congenial as no other to Christianity's "specific action", as a revelation in ethical redemption.

VIII. Following upon this chapter is the necessary and brilliant criticism in Chapter VII—"The Ground of Religion

—the Historic Fact and the Preached Word”—of the positions of the “Religious-historical School” (as it is known in Germany) of the past twelve or fifteen years. “School” if “school” it may be provisionally called, which Troeltsch, generally reputed its protagonist in its quasi-dogmatic “theology”, is at pains to deny.* In reply to the challenge raised by representatives of this school to the validity of the Apostolic Gospel on ostensibly critical grounds, Dr. Forsyth’s purely pistis dogmatic with his intelligently Christian and profoundly philosophical conception of history enables him to take strong position, a position of advantage which is denied by their own theory to our abstractly intellectualist, logic-enslaved, and therefore much hysterical and timorous, orthodox and traditionalist apologetes. Out of a wide and thorough acquaintance with the produce of the critical labors of such scholars as Bousset, Schmiedel, Wernle, and their like, and out of an evident admiration for the very great ability and frequent appropriation from the fruits of the massive learning of Troeltsch, whom he is continually quoting, ever and again with warm approval (“one of the greatest experts of the psychology of faith”) as well as, more often, to throw down the gauntlet, and out of an entire acceptance for himself of the comparative and historical method of the study of the phenomenology of religion and its application to and within the New Testament, Dr. Forsyth has little difficulty, upon his own Christian ground and entrenchment, for defense and offense, in the principle of faith and in the ultimate experience-facts of “that fresh old human nature” awake to an unsparing moral realism, and those facts culminating in the moral miracle and amazement of redemption through “that fresh old Grace of God”, in establishing that the difference is “essentially a dogmatic difference”, not in reality a critical difference at all. It is a case of dogma against dogma, construction against construction, apostolic redeemed-conscience-construction against modern evolutionary-monism-construction, “world-view” against “world-view”. And such

*See his interesting article (in English) on “The Dogmatics of the Religionsgeschichtliche Schule” in the *American Journal of Theology* for January, 1913.

things are ultimate. Shallow apologetic endeavors of an abstract logic, presupposing a mechanical, often sheerly Deistic, supernaturalism, such as have been the great weakness of the Protestant Churches for generations, and still to-day continue to drain our evangelicalism of its stamina, have no avail or stay. But the dogmatic faith of the Church is firmly based in history. To the question "*how could* the historic Christ found an absolute faith?" the sufficient primary answer simply is: "the historic Christ *has* founded an absolute faith". This might be still more explicitly and truly put: "an absolute faith has historically emerged upon an immediate historic foundation in Him as its creative Object". To the recognition by Troeltsch's historic relativism of what Troeltsch concedes, and indeed urges, in Christianity as a "*relative* absoluteness", Dr. Forsyth opposes the assertion that that is unintelligible, except as understood in the sense of as "*absolute* relativity". And *such* a relativity in Christ is just what constitutes in the apostolic Gospel its finality. For the absoluteness of the Holy is precisely the utterness of Its relativizing of Itself. *Infinitum capax finiti*. It would not be infinite if It were not. It is *not self-evident* (and that is here the point) that in this sense "the Eternal God *could not* be the historic contemporary of Augustus".

"The historic *has* founded an absolute faith",—that absolute faith, knowing itself absolute, and knowing itself faith, affirms. And that absolute faith, itself, both pre-supposes and contains its creative historic Author. (Compare what was said above on Christology). And it is a pure *a priori* dogmatism to assert—in the assertion which pre-determines the alleged "scientific" results of much of contemporary criticism of the documents of Christian origins—that history (as *Geschichte*) *could not* contain a Person adequate to sustain that historic absolute faith; such a Person as the documents, apart from their reduction under such pre-suppositions, assuredly witness to, through whatever Christianly critical discriminations, a *super*-historically *final* historic Christ. "School" the "religious-historical" group (technically so-

called) is, in the strictest sense (*pace* Troeltsch), though the common unifying dogmatic principle in virtue of which it is a school is *not* the *Christian*.

With his trenchant, faith-conscious criticism of such pre-suppositions of much of the work done by the brilliant scholars who in the most recent years have been working so productively under this "religious-historical" banner, two other references by Dr. Forsyth to the work of this school must indispensably be taken in conjunction. First this: "In connection with the creative power of Christianity, we might go so far as to say that the revelation in Christ, new as it is, does not make an addition to our knowledge at all in the ordinary sense. It certainly does not extend the Object, the area of Being. And the religious-historical school are fond of showing that Christianity did not add even to the stock of religious ideas, *and they do so with much success*" (italics mine). "The work of the religious-historical school. holds the promise in that kind". And now, secondly, how almost amusing it becomes, and yet what we now hear from Dr. Forsyth is in strict consistency with all the foregoing and with the simple facts of the case, to have the tables suddenly turned upon all our too-wise anti-dogmatic ultra-moderns of Pelagian and Socinian affinities, with the statement, substantiated by illustrative references to Weinel and others and quotation from Holtzmann, that "the whole work of the brilliant religious-historical school in the last dozen years has gone to show a substantial dogmatic unity in the Gospel of the first Church". The facts underlying this assertion are indisputable; and all this able historico-critical work has destroyed forever the fiction of the "liberalism" fashionable a generation ago (and in many self-confident but ill-informed quarters still today), to the effect that the further back we might pierce into primitive Christianity the more we should find ourselves in the midst of a cult of "the simple practice of the religion of the human Jesus" and not of the faith in a crucified and risen redeeming Christ. The faith of apostolic Christianity was—however one may prefer to evaluate it—the faith in which the

Christian community was *born*. The revelation of Christ's risen life through and in the transcendent power of God out of the death on the Cross was what created the Church. There never was a primitive cult of the mere "religion of Jesus". And the indisputable establishment of these conclusions is the fruit of the work, Dr. Forsyth remarks, precisely of the "religious-historical" school.

It does indeed recall with a vengeance Harnack's remark to Loofs (quoted in the latter's recent and very valuable "What is the Truth about Jesus Christ?") concerning "gathering apologetic figs of sceptical thistles". But precisely such harvests as that are the recurrent and abiding privilege and inheritance of a faith that knows its own self *as faith*: as faith which, responding to emerging values in historic revelation, is itself an organ of knowledge, and, in its response to the super-historically *final* Value, the organ, and only organ, of soul-certainty, with all final certainty; and which knows that all the evangelic elements in experience, the elements that created, create, and sustain faith, though sacramentally mediated to us in and through history, were in history, and forever are, thus meta- and super-historic.

In connection with these references to the "religious-historical" dogmatic *versus* the Christian dogmatic issue as treated by Dr. Forsyth, it may be remarked that he would probably not disagree with a suggestion I make here as to even present indications of a possible future *rapprochement* among scholars of evangelical experience on both sides of this present existing critical gulf. Such an approximating movement upon the "religious-historical" side insofar as its representatives are Christian, corresponding to the movement upon the dogmatic side already represented in the emancipated critical attitude, and pre-suppositions now wholly disentangled from anything of a scholastic character, of such dogmaticians in Britain and Germany (of strong evangelical positivity few such yet in America) as Dr. Forsyth, would have a salutary effect upon the truly scientific character of the conclusions of religious-historical Biblical scholarship. We are perhaps not without inti-

mations of the avenue of such a possible *rapprochement* among Christian thinkers in the evangelically positive philosophico-dogmatic and the phenomenological regions of religious investigation and reflection; an understanding to arise (so far as the religious-historical scholars on their part are concerned) so soon as the present intense and not unnaturally intense pre-occupation with the valuable, vast and unspeakably complicated task of purely literary, historical and psychological investigation, with the (partly negligent) non-detection of involuntarily co-operating philosophical pre-suppositions other than Christian, shall begin to give place to a more vivid realization by Christian men of the essentially dogmatic character, and exclusive, transcendent, and prescriptive knowledge-content, of faith at its evangelical maximum. I refer in illustration of such indications only to a significant paragraph of the brilliant young scholar, Paul Wernle, of Basel, in his recent, most admirable—as a manual perhaps unmatched—“*Einführung in das theologische Studium*”. After summarizing “the elements of the new knowledge of our time” concerning “the historical Jesus”, “which will have to submit themselves to test in the battles of the present and of the future”, and saying “all this new knowledge has broken through in an antithesis to the old Christ-doctrine”, Wernle remarks: “but who knows whether the religious value expressed in the Christ-doctrine will not finally come into a union with them also?” We may look for this development, among Wernle and his Christian *confreres*, to an intensity, and to a “religious-historical” reconstructiveness in respect to pre-suppositions and their determined outcome, beyond what Wernle himself as yet probably means. The words, meanwhile, from that source, are suggestive. How true it abidingly is that evangelical religion is not evangelical theology, any more than evangelical theology is evangelical religion! But of immeasurable weight is the aphoristic condensation of Forsyth—are there many more pregnant sentences in all theological literature?—“the asbestos in all dogma is the Holy and Its conditions”. And true it also is that evangelical religion and its

A Theologian for the Hour: Peter Taylor Forsyth

knowledge, becoming explicit as truth in its theology, has the last word in and over, and as inheritor of, historical and all other science.

The last word *in* as well as *over*. For if the universe is a universe and not a multiverse ("wild", as Wm. James said)—if we are not to retrograde into polytheism, however refined and quasi-philosophical, with the very conception of truth itself "drowned", as Eucken has recently put it, "in an unfathomable ocean of 'truths'"—truth is ultimately not many, or two, but one. One, however weighty, the great Ritschlian protest assuredly is, in its witness to the abiding fact that—to quote words of our author in utterance of it—"we can only keep our faith by constant reconquest"; and that though our positive Word "the more it changes the more it is the same", yet obversely, also, the more it is the same the more it changes. Faith itself as a power of life precedes and conditions *all* knowledge. And the final knowledge, of evangelical faith's moral certainty, gives all science both its crown and its own one organic completion. Those of us who are upon the inexpugnable Christian ground upon which Dr. Forsyth stands, boldly say, that science in its ideal entirety, as science, with all philosophy, ultimately hangs upon the Cross and lives in the Resurrection-life of a redeeming Christ. Admirable and inspiring in this respect is the work on theological encyclopedia of that vigorous modern Dutch Calvinist and man of affairs, Dr. Abraham Kuyper, with his doctrine, so powerfully in the current of the life-movement of all the mightiest evangelical faith of the historic Christian past—not of an opposition or cleavage of faith and science, except in the all-important sense above noted, that the synthesis has to be perpetually re-achieved, in the power of life,—but of "two scientific elaborations, opposed to each other, each having *its own faith*, given with our self-consciousness", the science, namely, of the palingenetic and that of the apalingenetic self-consciousness. "Scientific elaborations", be it noted; not "sciences", as though implying that the unity of science were itself destroyed. Dr. Kuyper in this doctrine secures, and with equal militancy and

The Bulletin of the Western Theological Seminary.

fearlessness in its assertion, the entire object of that fundamental contention which Ritschlianism so vigorously and influentially represented for a transitional generation, but without that impossible cleft within the unity of the personality, and even actual schism within reality, the idea of which, though not in theory maintained unless by a few extremists, was at least not always sufficiently guarded against among the great Ritschlians to whom we owe so immeasurably much.

In regard now to the text of this paper, Principal Forsyth's theology, the assertion may be ventured, that, although he continually acknowledges his great indebtedness to Ritschl (in spite of free and often destructive criticism of him) as the master of his early theological days, the fundamental affinities of his own masterly and now mature Christian thought are, in this fundamental matter of theological and universal encyclopedia, much more nearly with the brave programme (although with it he betrays no acquaintance) of the New Free University of Amsterdam, in which all the faculties and the entire encyclopedia of the sciences are, with the regal self-consciousness of free Christian manhood, lord of its universe of all knowledge in and through its supreme and most certain knowledge of a redeeming Christ, ranged in militancy under the banner of a *Philosophia Christiana*, on the express principle, *based in the very roots of the conception of science as such*, that "every faculty, and in these faculties every single science, is more or less connected with the antithesis of principles, and should consequently be permeated by it". What short of this is, in the most decisive matters, affirmed by the humbly proud evangelical self-consciousness that asserts itself in the closing sentences of the great chapter, in Dr. Forsyth's Yale Lectures on Preaching, entitled "The Authority of the Preacher"? "The preacher is the organ of the only real and final authority for mankind. As to creed in its form and detail, if all men accepted that practical and absolute authority for their moral selves there would be no lack of either an inspiration or a standard for their be-

lief, thought, action, or affection, throughout. An authority absolute in our experienced religion will marshal to its place by an inevitable moral psychology, our theology, philosophy and politics alike. The King alone can make the Kingdom. The Christ of our faith will organize our life. The power that makes the soul will make the Church. What makes the Church will make and remake the creed. And the Gospel that made the book will bless the book, and give us the freedom in it that it gave us through it. If the Son make us free, we shall be free throughout, and free indeed. To be the slave of Christ is to be the master of every fate. And this is as true for Humanity as it is for the soul".

IX. Further detailed review or criticism of the very various and richly rewarding chapters of this powerful, invigorating and so timely work upon "The Principle of Authority" cannot here be made. The titles, only, may be cited, of those crowded chapters, of imminent relevance to the practical church hour and its crisis, on "Theology and Church", "Plebiscite and Gospel as Authority", "Liberty and its Limits in the Church", "Authority in Humanity", "Authority in Church and Bible", and many others. The main purpose of this article has been to procure, if may be, more readers to all of Principal Forsyth's work, past and (as may God abundantly grant) future, for the sake of Christ's Church and the human age.

The present writer closes by giving utterance to this profound conviction, namely, that Principal Forsyth's theology has its supreme Christian greatness for this time, in that it is a wholly modern, modernly interpreted and contemporarily oriented theology of *God's absolute sovereignty in grace*.

To return to a "Theology of Certainty—Election" and "Theocentric Religion" (these are the titles, respectively, of the two inspiring closing chapters) is the crying need of the Church's present day if there is to be a "Great Church" called in the modern world to "give full effect to her final Gospel". Historic Calvinism, and the highly reflected scholastic constructions of the seventeenth century Calvinistic confessions

The Bulletin of the Western Theological Seminary.

much more than the spiritually spontaneous Calvinism of Calvin and the Reformation age, is alien in procedure and in form of statement to the wider and deeper thought-world of the modern man of evangelical Christian faith. But until the Church's modern thought recognizes, what Calvin and the great Reformed theologians of the Confessions so well knew, that the primary necessity for any theology which, as "adoration's inseparable intelligence," shall be adequate to the faith of the great Gospel is that it secure *God's freedom in grace*, the Church will continue to be doing what she is so largely doing now—as Dr. Forsyth expressed it in his magnificent Yale Lectures of 1907, already referred to, on "Positive Preaching and the Modern Mind"—"steering by dead reckoning. . . . having lost the sun. . . . when anything may happen". Our most urgent Church need, under the indwelling life and guidance of the Spirit of God, is of such a transformed Calvinism, the emphasis as strong upon the "transformed" as upon the "Calvinism" and upon the "Calvinism" (broadly understood) as upon the "transformed". A Calvinism oriented in its development with respect to the immeasurably more profound philosophical world into whose spacious regions Kant's great work of criticism has ushered us. A Calvinism taking thorough account of the principles involved in a critical theory of knowledge (which does not by any means entail Kantianism in the widely assumed positivistic sense, but does surely call for recognition of the distinction of theoretical and practical knowledge and the primacy of the latter). A Calvinism organized upon a post-Kantian metaphysic of ethic, as both the criticism of the human reason and its own crucially-ethical genius as theology of Christian faith require, and moving to its specifically-Christian faith-metaphysic of the Holy as Redemptive through a fully self-conscious assertion of the principle of faith-revelation and the miraculous irruption of the Spirit in the creative and self-evidencing Word. A Calvinism recognizing that the *only* "will of God" that we *know* is this His will of pure salvation to all in Christ, and that we know it only through a miraculous revelation which is "to our faith and not to our inferences" (Forsyth). A Calvinism, therefore, which

A Theologian for the Hour: Peter Taylor Forsyth

does not begin by "constructing a natural God who works with a spiritual machine", who therefore only "repeats upon a vaster scale those anomalies of experience from which a God should deliver us", but begins by "receiving a spiritual God in a moral redemption"; and "has" accordingly "nothing to say about the causation of the bad beyond referring it to the mystery of human freedom", but knows that "all we can do with the bad is what we must do with our own souls, commit and trust it to God, and to the merciful God, the God of a final, consummate and holy salvation". A Calvinism which knows that only by this our moral faith in His will of pure salvation to us and to all in Christ do we gain our assurance of the all-inclusiveness and perfection of His "*secret* counsels", and which is content to embrace all that imperishable worth that was covered by the doctrine of the decree of universal absolute predestination under its own faith-conviction of the universality of the Divine Providence—and, indeed, "*supra-lapsarian*" there, lest there be admitted the thought of any mere *chance* in the universe of which "the God and Father of our Lord Jesus Christ" is in eternity God creator and all-sovereign. A Calvinism unimplicated, however, with any dogmatic eschatology, eschatology entire being referred to soteriology, where eternal life and eternal death with certainty of judgment, as present facts, are left standing over against one another, and faith's whole outlook upon the future is embraced only under the one word "hope", as the third, with faith and love, of the triple three that alone "abideth". A Calvinism (to return to the point of departure) having ceased, in its interpreting of God as given in faith's creative Object, "the Author of eternal salvation unto all them that *obey* Him", to interpret in terms of a physical omnipotence—as in making faith, under a mechanical category, the *effect*, the *consequence* of election (a mere "reaction" in a "process"), instead of "its receptivity", "an *act* . . . as free as the grace which produced it". But a Calvinism still mightily affirming in all things *Soli Deo Gloria*, in the pure faith-conviction that that eternal glory is itself the glory of the "Wondrous Cross on which the Prince of Glory died"; assured that His Holy Love is His omnipotent

power of the New Creation, and His election the foundation in eternity of our certainty that every movement of faith and everything of value for man has behind it the creative, effectual, omnipotent, absolute and finally triumphant energy of His eternal Will and absolute Act of holy and gracious love in its eternal Object the Captain of the Elect and the King of a Kingdom that cannot be moved. Such a neo-Calvinism, legitimate heir, in an organic Christian thought-evolution, to the hell-dredging and heaven-scaling theologies of Paul and John, Augustine, Calvin and his great successors, is—coupled with a fuller recognition than Protestantism has often tended to give to the many-sided application, in an evangelical version, of the great complementary Catholic principle of Sacrament (as something that *God does to one in His Church*)—the first condition of a great Church for God in the modern age. Historic Calvinism, the specific theological construction of Calvin and, with greater logical hardness, his seventeenth century successors, was, as Dr. Forsyth says, “an awful attempt to secure God’s freedom in grace at whatever cost”. But the aim, the goal, was right. Those colossally-great Christian thinkers and lovers of God saw *what had to be done* in any theology that should be, as all worthy Christian theology must be, an act of *worship through thought*, of the Ever-adorable, All-sovereign Object of Faith given in the Holy Spirit through the creative Gospel Word.

“Let God be free,” says our Twentieth Century Calvinist also, “though every man a slave”. “Seek ye first the freedom of God, and all other freedom shall be added unto you”. “God will see to our freedom, and see that we see to it without *fanfaronades*, if we see to His Gospel”.

And so this notable work which has been most prominently under our review reaches its eloquent close:—“The last authority of the soul forever is the grace of a holy God, the holiness of His gracious love in Jesus Christ. And this is the last reality of things, the last rest of all hearts, and the last royalty of all wills”.

Carlisle, Pennsylvania.

Pedagogics at Present

REV. DAVID R. BREED, D. D.

The history of modern education may be divided into three periods. These have, of course, their subdivisions, and even the main divisions may not be sharply defined; but they serve our purpose in this paper. For sake of greater conciseness, we designate each by a single word. They are as follows:

PERIOD I: CULTURE.

PERIOD II: KNOWLEDGE.

PERIOD III: EFFICIENCY.

The State of Pedagogics at the present will be the better understood by a review of these three periods in order.

PERIOD I: CULTURE.

This period began with the Renaissance. Its character was largely determined by the re-discovery of the ancient classics, and received tremendous impetus in the revival of learning.

Then were born the great Universities of Europe—Padua, the Sorbonne, Oxford, Cambridge, and others. Its methods became almost a sacred tradition, so that it continued with full force until about fifty years ago, and those who sought to amend or modify it, labored against insuperable odds.

The pedagogics of this period is distinguished by what has been known as the "Humanities". Its chief aim was mental discipline and its output was supposed to be accomplished gentlemen. A single paragraph from Addison will serve to show his view of the matter. He says: "A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture

The Bulletin of the Western Theological Seminary.

and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows, than another does in the possession of them. So that he looks on the world in another light and discovers in it a multitude of charms that conceal themselves from the generality of mankind”.

Such was “*culture*”—the aim of the old education. The student was to be “*liberally* educated”, in that his learning was to be broad and generous. McMurray sums it up in a sentence, thus: “The leading aim of education was the mastery of general truths”. The curriculum of this first period consisted, first of all, of the Classics. Their study was so dominant that the entire system was known as a “classical education”. When the great universities were first founded, Latin was still a spoken language—the medium of all polite European discourse. So that up to some fifty years ago, the university man was judged by his proficiency in Latin Composition—both prose and poetical.

Gladstone himself wrote a Latin translation of “Rock of Ages”:

“Jesus pro me perforatus,
Condar intra tuum latus”, etc.

After the classics came Mathematics, History, Literature, Modern Languages, etc.

When the older men of to-day were boys, every college and higher academy had its professor of “*Belle-lettres*”—a word absolutely unknown to the present generation, and a professorship which—so far as known to the writer—is without a single occupant; yet a generation ago, the professor of *Belle-lettres* was the biggest man in the faculty, at least the most generally popular and most widely courted.

Female education during this period proceeded along similar lines with a corresponding system of pedagogics. The great female colleges had not yet appeared. The girls went to “finishing schools”.

Mary Lyon was the first to break away from the ancient customs and to set the pace for a new regime.

PERIOD II: KNOWLEDGE.

That is, *Technical knowledge*. We cannot say just when this period began. It was in process of beginning for many years. Many of its salient features were advocated by Rousseau. But it began to take formal shape about fifty years ago. Its most distinguished advocate in this country was President Eliot.

It was inaugurated by the displacement of the classics, and they were held up to view, in many quarters, as the very incubus of profitable learning. The "humanities" were also belittled. Belle-lettres disappeared. In their place were substituted science, law, and manual training. The great modern technical schools began to appear—the first being still one of the greatest—The Rensselaer Polytechnic, at Troy.

There was a wide-spread feeling that the old classical education did not meet the conditions and needs of the age; that much of its discipline could be attained by more useful studies and that students should be fitted for practical life. Germany—notwithstanding her devotion to her great universities, pushed to the front and her wonderful industrial development is directly traceable to the change in her methods of education. It is illustrated by many a useful article which we are compelled to buy, and upon which we read with chagrin, in spite of our pride in Yankee ingenuity—"*Made in Germany*".

Coincident with this call for practical and scientific training came the elaboration of the elective system and the appearance of the "specialist". The new system made the "specialist". He began to be in the academy, was developed in the college, and polished off in the university. He invaded every department of life, as the elective system was still further elaborated. Mechanics, Hydraulics, Engineering, Medicine, Law, and as we have recently seen in our Seminary and Sustentation Campaigns—even benevolent solicitation, all had their specialists.

A little child broke his arm at a certain summer resort. They rushed for a doctor. "Oh, no! no!" he said. "I can do nothing. I am internal medication". They hurried to an-

The Bulletin of the Western Theological Seminary.

other. "Oh, no! no! I can't do anything. I am nose and throat. "Well, what *can* we do?"—They were told of a young doctor who was still a "general practitioner", and to him they repaired as a last resort.

Such were the general features of the second period. Yet it may be observed that there was really no system and no general plan. Educational theories were in a state of flux. In some respects it was pitiable—almost hopeless. Nevertheless there were in it elements of largest promise. Many rebelled against the excesses of the new regime. Many felt that something was wrong—they knew not what. It is expressed in this little bit of humor, written about ten years ago:

NEW-FANGLED SCHOOLS.

They taught him to hemstitch and they taught him how to sing,
And how to make a basket out of variegated string,
And how to fold a paper so he wouldn't hurt his thumb,
They taught a lot to Bertie, but he couldn't do a sum.

They taught him how to mould the head of Hercules in clay,
And how to tell the diff'rence 'twixt the bluebird and the jay,
And how to sketch a horsie in a little picture frame,
But strangely they forgot to teach him how to spell his name.

Now, Bertie's pa was cranky, and he went one day to find
What 'twas they did that made his son so backward in the mind.
"I don't want Bertie wrecked," he cried, his temper far from cool,
"I want him educated!" so he took him out of school.

—Newark News.

PERIOD III: EFFICIENCY.

We are now just entering the third period. Its characteristic features are scarcely five years old; yet its departures from the principles and methods of the former periods are manifold and significant.

This period is characterized by the word "Efficiency". It is truly remarkable the extent to which this word is employed by present-day pedagogists. Let me quote a few paragraphs in illustration.

Pedagogics at Present.

Professor Bagley, University of Illinois.—“Education in the broadest sense is the acquisition, retention and organization of experiences, that shall serve to modify and render more *efficient* man’s adjustment to his environment”, and

“Education is the process by which the individual is rendered more *efficient* in his future action”.

Professor Colvin, of the same University.—“The individual must be so educated as to be socially *effective*”.

He repeats the word again and again.

“The school must seek to discover efficiency”.

“The entire mass must be educated to their highest efficiency”.

“Provision must be made for the discovery of efficiency”.

Professor Pyle, of the University of Missouri.—“Education is to achieve social efficiency”.

Professor Charters, of the same university.—“The purpose of teaching is to assist pupils to appreciate and control the *values of life*”.

The last uses the term “values” for an alternate expression, and employs it continuously, but in the same general sense as “efficiency”.

This, then, is the word, by which that which I may call the “New Pedagogy” is prepared to conjure. It is not a bad word. It is suggestive and comprehensive. It is reflected in another more popular term, much heard of late—“*worth while*”. The entire trend of the New Pedagogics is toward the “*worth while*”. “Efficiency” is more than culture, more than technical knowledge, more than expert judgment or skilled labor. It relates not alone to what a man is capable of *doing*, but to what he is capable of *being*. Not what he may make of his materials, but what he may make of himself.

It seems that we are upon the eve of a most salutary change in educational methods, and the erection of a system of pedagogics, which, if it can be controlled and guided by Christian teachers, will work for human well-being as none other ever has.

Already a number of most radical changes have been pro-

The Bulletin of the Western Theological Seminary.

posed; many are being adopted; others carefully discussed and tried out.

Let us note some of the distinctive features of the New Pedagogics.

There is:

1. The application of Psychology to Pedagogics.

There has always and necessarily been psychology in pedagogics; but not under this name, nor formally, nor with distinct purpose. It is beginning to be so now.

Professor James was first in this field. He delivered his "Talks to Teachers on Psychology" to Cambridge teachers in 1892, but they were not published until 1899. Since then the book has had a great circulation. It is easily the first pedagogical treatise of this generation and is more frequently quoted than any other book on the subject. Nevertheless, it is not distinctively upon psychology, as applied to the art of teaching. It is informal and discursive.

The first formal attempt in this direction is that of Professor Pyle. It is the only book so far on Educational Psychology, and his chair in the University of Missouri is the first of its kind. His work, however, is widely known, and already begins to exert influence.

2. A decided return to the "Humanities".

Culture study is being resumed at rather a surprising rate. Even the discarded classics are to a considerable degree reinstated. Meanwhile the old line colleges, that never modified their curriculum to any large extent, are receiving unexpected gains in students, and the "College" departments of our great universities are much more generally attended. Dr. McCormick testifies that nine years ago there were only thirty-five students in the college department of the University of Pittsburgh. There are now 400; and the attendance on the increase—104 Sophomores; 111 Freshmen. He also says that there is no falling off to-day in classical students; but rather a gain.

Pedagogics at Present.

This, however, is only symptomatic of the general situation.

3. *The limitation of Electives and (closely connected with it), the passing of the specialist.*

Very earnest words have recently been written concerning the abuse of the elective system, and the evils of over-specialization. Electives will remain, but under very different conditions. They will scarcely be "electives" in the sense in which that word has been understood; but will be subject to wise direction and control, and carefully correlated to *required* studies. In many cases the elective system has resulted in something which, whatever it might have been called, was certainly not education. Moreover, it has often contributed to such loose, undisciplined, and fragmentary results, that graduates, so far from being benefitted by a college course, have been seriously and permanently injured. Their energies were reduced to chaos, and their brains were addled. The theory of electives still needs an immense amount of consideration. The last word on the subject is still delayed.

So also with the "specialist". Within the past few years, the best educators have come to regard him as a menace to society. We should distinguish between the "specialist" and the "expert".

The "specialist" knows nothing outside of his own particular line of thought and work. The "expert" knows much of other things, and, while devoting himself to one subject, he understands its relations, extensions, and associations.

The "specialist" is almost invariably a "crank". Like the great musician who declared that the principal outcome of the Renaissance was the perfecting of stringed instruments. He had some reason for his opinion, of course; but it was ridiculous for all that.

The experience of the industrial world has had much to do with the passing of the "specialist"; because the evils of specialization appear more manifestly in the mechanical arts than in the professions. The multiplication of machines has

The Bulletin of the Western Theological Seminary.

made machines of their operators. The division of labor that keeps one man at one kind of piece-work forever has produced very bitter hatred of the over-working of the system. A certain man, for example, turns nothing but screw threads, and never works but on one make of screw-cutting lathes. Put him at other work or at the same work on another lathe and he is helpless.

But pedagogists to-day are determined, so far as they can do it by education, to correct this. "Liberal education" is not so big a mistake as former pedagogues supposed. It has merit—merit which has been rediscovered.

4. *A stern demand for more men teachers.*

Teaching—says the New Pedagogics, has been committed too largely to women. Give us more men in our schools—primary, grammar, and high—strong, virile men to teach boys to be men. Much is being written along this line. This is because imitation is recognized, as never before, as a great pedagogical principle. Says Professor Pyle, "The facts of imitation make it clear that teachers, particularly the teachers of boys, should be strong, vigorous men; not weakly, effeminate *young* men; but men of maturity". He notes also that even girls cherish male ideals, so some of the teachers of girls should be men also. Dr. Cope also writes: "The boy needs, most of all, a strong man, a man with powers of leadership—of clean, impressive, stimulating, masculine personality".

In close connection with this is quite a strong revolt against coeducation—of which our space prevents particulars.

5. *The modification of the lecture system.*

The matter of method as related to textbook and lecture is being subjected to revision. The method now advocated is called the "Development" method; by which the student is encouraged to do more for himself than ever before. It is not "self-education". The self-made man is generally poorly made. But it is so much self-education as shall "*develop*" the

Pedagogics at Present.

best powers of the mind for the best ends. Textbook, lecture, mutual questioning, etc., are employed to this end.

6. *The importance of home training* is being emphasized as it has not been for fifty years. This is quite a return to the principles of our forefathers. Pedagogics must be carried into the home. Parents must be educated to be parents.

7. *The educational value of play and the careful study of its nature and application.*

8. *An emphasis has been placed on ethical education in the school such as pedagogics has never known.*

The advance in this line has been simply wonderful. The recent visit of Professor Gould—the great English authority, to Pittsburgh, is a case in point. He gave thirteen lectures here on Moral Education, addressing over 3,000 persons, mostly teachers. As a result our teachers' society—the Pedagogical Section of the Academy of Science and Art—has since been engaged in holding meetings at which moral education has been discussed under ten separate subjects and running from December 16, 1913, to May 19, 1914. The education proposed may be fragmentary, secular, and insufficient, and to some extent on a false basis; but it is real and earnest. And this movement reacts upon the teachers themselves.

What then could we expect indeed, but that there should be demanded of the coming teachers that they be good men and women. And so it is. Quotations already given reveal this.

Oh! what wretched teachers have ruled our schools in the past. How keenly alive Dickens was to the situation when he drew the picture of Dotheboy's Hall. How sensitive Hugh Miller was when he wrote of the teachers who had charge of his own education. What a world of meaning there was in the remark of Dr. Johnson in the presence of a sullen, melancholy lad—"He looks like the son of a schoolmaster". But now the one thing that looms up in pedagogical demands is personality. Let us be devoutly thankful.

The Bulletin of the Western Theological Seminary.

However, it must be remembered that notwithstanding all that has been said, there have always been good schools and good schoolmasters. There is not so much new in pedagogics as some would have us believe. Here and there in the past there have been those who—without knowing anything about pedagogics as an art, have illustrated its best principles. We can all think of examples from Socrates down. And there have been many men and women of character who have shown a consecration worthy of a martyr. Let us now attempt to connect the characteristics of the separate periods with that of the corresponding ones in religious training. For while religious leaders have never been particularly interested in the art of pedagogics or consciously controlled by it, yet—just because the church has always been the foster mother of the school—the features of school work have been almost duplicated in those of church work. Let us attempt the comparison.

Period I. Culture. Such indeed it was in the church. It aimed to make of its children, first of all, a kind of little theologians. Catechetical instruction had a large place. Other worldliness was supposed to contribute to the soul certain spiritual accomplishments, corresponding to those which ancient worldliness contributed to the mind.

The training of the more mature was principally by preaching and even in the inauguration of missions—both at home and abroad, the preaching of the Word was almost the exclusive work. Schools were established in which the reading of the Bible was the prime requisite—Colleges were established principally to raise up ministers—*Doctrine* is the word which, in this period, corresponded to *Culture*.

Period II. Technical Knowledge. Here the correspondence is most apparent. Religious specialism appeared. Electives were introduced into our Seminaries—Hartford offering, if I remember aright, over sixty separate courses. Lay Evangelism appeared. Training schools were established like Northfield and Chicago. The Summer School and Assembly arose. There were Medical Missions, and Settlement Work, and So-

Pedagogics at Present.

cieties almost *ad infinitum*—such as the W. C. T. U., Boys' Brigades, White Cross, Kings' Daughters, and Christian Endeavor.

Surely it was an age of the technique, even in religious life.

III. We are now entering upon the third period and how wonderfully the Church has swung about—or rather *is* swinging about with the swing of Pedagogics. Was it not forecast with Hillis' book, "*A Man's Value to Society*"? Even Dr. Cope's latest book on Sunday School Work is entitled "Efficiency in the Sunday School". Kipling writes of "The White Man's Burden". Sociology, The Social Teachings of Christ, and the Duty of Social Service are taught in the Seminary. The Christian Endeavor has a formidable rival in the Boy Scouts—a movement more in accord with the age; but even the Christian Endeavor has organized an "Efficiency Campaign".

In a dozen different ways the church has already adopted the new pedagogics and a new order of things is arising.

The cry of the age is "Service". The call to Christ is a call to service as truly as the call to the ministry. There is going to be more careful instruction from the pulpit, better teaching in the Sunday School and even in the home, and the parents are to feel the pressure of the new regime.

The first period taught men to know. The second taught them to do. The third will teach them to be. But it will teach them to know in order to be, and it will teach them to be in order to do.

The school is the child of the church. The Church then must look after it: It has largely forgotten its duty and neglected its task. Thank God it is returning to them.

The State has run away with the school. The Church has been a long time getting on its boots; but at last it has entered on the chase and even in connection with our great State Universities has built its chapels and Y. M. C. A.'s.

Still, we are in a perilous predicament. Even with the

The Bulletin of the Western Theological Seminary.

encouraging advance in pedagogics, there is much to alarm us. A large proportion of our teachers are professed unbelievers. The theory of Evolution is pushed to extremes. The supernatural is ruled out. There is next to no religion in the proposed ethical advance. Even in our Sunday School lessons there is too much pious platitude and too little of Sin and the Saviour. Every man of us must endeavor to restore the alliance of the school and the church. Every man of us must strive to bring pedagogics into line with fundamental religious truth and to insist upon teachers who have learned of the Great Teacher. Then, indeed, may Whittier's lines be in place :

"Fear not the skeptic's puny hand
While near the school the church shall stand;
Nor fear the bigot's blinded rule
While near the church shall stand the school."

Western Theological Seminary.

A Translation of the New Testament: An Impression.*

GEORGE M. DUFF

What Coleridge said of Ephesians may fittingly be said of the New Testament,—“It is the profoundest and sublimest writing in the world”. The continuous reading of the New Translation of Dr. Moffatt deepens this conviction. Since the Christmas holidays, when the writer got hold of it, he has read it through, rising from each reading with a new enthusiasm. It is fine to hear Paul speak to you so intimately and to attend the onward march of his thought, to see the irresistible sweep of the preaching that shook the empire in the middle of the first century. . And then there is John with his lucid thinking and faultless expression,—he comes at you with piercing directness and leaves you looking after the form of one whom you would describe as having a radiance of character. Then, Luke is glowing. He is almost as impetuous as Mark in that startling first chapter, “the beginning of the gospel of Jesus Christ the son of God. As is written in the prophet Isaiah,

Here I send my messenger before your face
To prepare the way for you”.

Theophilus gets a more leisurely introduction, but once begun, Luke kindles again and again, as he tells of Jesus in his home town, taking that first public step, astounding his home folks with the grace and beauty of his words; as he startles the men in the boat with him by that power by night over the forces that terrify other beings; as he says to the dead child, “Rise, little girl”; as he sums up the characteristic groups of listeners to truth as those “on the road”, those “on the rock”, “among thorns” and “in fertile soil”.

*The New Testament, a New Translation, by James Moffatt, D.D., D.Litt. Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford. New York: George H. Doran Company, 1913. \$1.50.

The Bulletin of the Western Theological Seminary.

Then Matthew tells you of those tides of blessedness he rolled over the tired and hungry throngs on the mountain slope, and his words leap into life and awful power, as Jesus rolls upon the men who doggedly stood in his way, the tides of imprecation and woe—the surge and billow of which have never ceased.

All through the beautiful book walks the One who shines with suphuman glory, and “across the pages”, as said Gaston Frommel, the young and brilliant theologian who died recently in Lausanne, “one looks into his very eyes”.

To pass to a more detailed examination of the translation, the rendering of specific words is highly suggestive. For that phrase in Acts 3:15 “archêgon tē zoēs”, which the Revised Version renders “The Prince of life”, Moffatt has, “the pioneer of life”. The freshness of it as well as its claim to accuracy runs new grooves through the mental processes and stimulates thought. The rendering of Romans 8:28 is striking. “We know also that those who love God, those who have been called in terms of his purpose have his aid and interest in everything”. Romans 8:1,2 reads, “Thus there is no doom now for those who are in Christ Jesus; the law of the spirit brings the life which is in Christ Jesus and that law has set me free from the law of sin and death”.

The following parallel columns on the parable of the prodigal son are instructive, (Luke 15: 11 ff.) :—

Authorized Version.	American Standard.	New Translation of N. T.
And he said a certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger	And he said, A certain man had two sons: and the younger of them said to his father, Father give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after	He also said: “There was a man who had two sons, and the younger said to his father, “Father give me the share of the property that falleth to me. So he divided his means among them. Not many days later

A Translation of the New Testament.

son gathered all together and took his journey into a far country and there wasted his substance in riotous living and when he had spent all there arose a mighty famine in that land; and he began to be in want.

the younger son gathered all together and took his journey into a far country and there he wasted his substance with riotous living. And when he had spent all there arose a mighty famine in that country and he began to be in want.

the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living. After he had spent his all a severe famine set in throughout that land, and he began to feel in want.

The translation is particularly happy in Revelation. In two sittings the writer read through the book—a book intended for the untrained and the humble as well as for the erudite in the Empire, who were plunged into those blinding, heart-rending persecutions, where the tenderest feelings were constantly violated, and the mind dazed by the horror of children burnt as torches by night, of slaves cut and scarred by cruel masters, of the sanctity of homes violated and left desolate, where before at the evening meal with the Asia sun streaming in through the windows the father bowed his head in thanksgiving for the “light that had risen on the Gentiles”. As one meditates he can see the grieved and torn and harassed reading, after disaster, of the white-garmented, who sang those wonderful new songs in the Father’s House, of the jewel-like beauty of the new earth, of the presence of the beloved Christ, of the victory over the dark world of evil about them—the whole narrative so arresting and peace-bringing that the present suffering world falls away around them, and they breathe the very air of the heavenly home.

This, the New Translation does, and it is an inestimable service. The best thing that could happen to the boy or girl at school would be to get hold of this translation—like truth freshly seen, it carries itself home with irresistible power. It will lead many into the presence of Christ who, somehow, have never much sought his company, and from the impressions that are coming in from all over the land, the translation has made a stir not felt for a long time.

The Cecilia Choir*.

The "Cecilia Choir" of the Western Theological Seminary has been doing some valuable missionary work in the field of sacred music. Under the direction of Prof. Charles N. Boyd, two important recitals have been heard recently in the Seminary Chapel. At one, Bach's "God's time is best", Gretchaninov's "Cherubic Hymn", and Ferrata's "Messe Solennelle" were rendered. At the other, the following unique programme was presented for the purpose of illustrating the difference between good and bad styles of ecclesiastical music:

- (a) Te Deum
 - (b) Te Deum in Bb *C. V. Stanford*
 - (a)
 - (b) Welcome, welcome, dear Redeemer..... *Cesar Franck*
 - (a)
 - (b) Calm on the listening ear of night *H. W. Parker*
 - (a)
 - (b) The Lord is my Shepherd..... *William H. Oetting*
- MISS REAHARD.

- (a)
- (b) Jesus, Saviour, I am Thine..... *Bruce Steane*
- (a)
- (b) Whoso dwelleth..... *G. C. Martin*
- Come, Holy Ghost..... *Palestrina*
- Souls of the Righteous..... *T. Tertius Noble*

The pieces marked (a) were sung by way of contrast with those marked (b). For reasons that are not difficult

*NOTE: The accompanying article is reprinted from "The New Music Review" April, 1914.

The Cecilia Choir.

to see, the names of the composers in the (a) class, as well as the words of the anthems, were omitted from the printed programme. The two last numbers were not sung for contrast, but as specimens of ancient and modern music of the best type. Truly, a high compliment to the organist of St. Thomas's Church, New York.

The Cecilia Choir is a body of twenty singers, men and women, noted for their artistic work. Prof. Boyd is to be congratulated upon the service he has rendered the cause of church music. The only thing to be regretted in this "contrast lesson" is that the size of the chapel prevented many people from profiting by it. If Prof. Boyd would continue this kind of instruction, and if other musicians would follow his example, an immense amount of good would result.

Literature.

The Problem of Christianity. By Professor Josiah Royce. New York: The Macmillan Company. 1913. 2 vols. \$3.50 net.

These two volumes of Professor Royce's are nicely bound, of convenient size, and large print. The style is continuous, clear, and beautiful. Indeed as one encounters the many fine sentences and the apt illustrations, it is difficult to believe that he is in the midst of a philosophical discussion of a problem which is the concern of so great a multitude. Many things arise in these lectures that are brushed aside as not germane to the subject or to wait for treatment farther on. The first volume deals with "The Christian Doctrine of Life"; the second with "The Real World and the Christian Ideas".

The problem of Christianity, according to the author, arises out of the fact that there is such a being as the modern man. This modern man has come to pass mainly because of the law of "accelerated change". Great changes have taken place in the world because the study of physical science has transformed our attitude towards nature. This problem which has arisen is thus stated: "When we consider what are the most essential features of Christianity, is the acceptance of a creed which embodies these features consistent with the lessons that, so far as we can yet learn, the growth of human wisdom and the course of the ages have taught man regarding religious truth?". With the problem thus succinctly stated, the author proceeds to unfold it according to a philosophy which he has been propounding for many years, the Philosophy of Loyalty. It is a philosophy of which he is very fond and which he is very desirous to have known. His enthusiasm for his favorite idea of Loyalty lends interest to what is to begin with, a very interesting problem. Professor Royce is avowedly not an apologist for the Christian religion, but he affirms that the essentials of Christianity are eternal. Now the essentials of Christianity and the essentials of the Philosophy of Loyalty are identical; hence the assurance that they shall survive together.

These essentials as set forth in the first volume are: the Christian community—the community in connection with which man is to win salvation, the hopeless and guilty burden of the individual when unaided by divine grace, and the atonement. Each of these is treated in turn. The idea of the universal community was an essential part of earliest Christianity and was derived not from what our author calls the reported sayings of the Master but from Paul. His contention is that the doctrine of love as set forth by Jesus does not include this idea, but that Paul's distinct contribution to Christianity was just this doctrine of a community through which salvation is to be won. Furthermore it is an idea fundamental to human nature and needs no support of dogma. This idea is stoutly defended throughout the first volume. All meta-

Literature.

physical inquiries are left for the second volume. The spiritual community is an essential in that all must belong to it in order to be saved. The individual is naturally wayward and capricious, which is a source of entanglement and failure. He must belong to an ideal community, his loyalty to which will be his salvation. This community is more than a group of individuals. It has a mind. There is something almost mystical about it. Paul considered the discovery of it a revelation on account of its novelty. This first idea grows in importance and clearness as the discussion proceeds. The spiritual community is the all important thing. It is here that the Christian doctrine of life and the philosophy of Loyalty coalesce. Salvation consists in choosing something to be loyal to and then in being loyal to it at all cost. The object of loyalty is the spiritual community or what in terms of love is the Beloved Community.

As to the moral burden of the individual. Man as an individual in relation to the Beloved Community constitutes two levels of life. As an individual he represents the lower level. As a member of the community he represents the higher level in his striving for all that is ideally good. His salvation consists in being at one with this community. The burden is constituted of his own individual nature, due to the striving of his instinctive propensities for expression as an individual. Many of these propensities are contrary to the best interests of the community, hence moral warfare. As a result of this warfare the individual is not to be lost but is to realize his higher self in loyalty to the Beloved Community. The power of this loyalty is what Paul calls grace. Here the distinction between the two levels of life becomes a value of vastness. No individual can have the value of the community. For Paul, Christ had this value. But metaphysics deferred.

The criticism which the theologian brings against philosophy in general is that it takes no account of sin. Not so here. In the chapter entitled "Time and Guilt" this is treated at length. Original sin is identical with certain natural and instinctive propensities termed by the scientist hereditary sin or, again, weakness in relation to the ideal. But this discussion deals with what Professor Royce calls voluntary sin. Matthew Arnold's view of sin is criticised and is asserted to be at one with Paul's view, namely, "No thought about sin is wise except such thought as is indispensable for arousing the effort to get rid of sin" (Arnold). In connection with this the familiar traditional view is discussed and an attempt is made to show that neither is satisfying. Modern man will not concede the truth of either view. The author's view is in the nature of a contrast. "If we are to be freed from our sin by whatever enlightenment, this inspiration of forgiveness must be paid for." This brings us to the third essential, or the atonement.

The atonement finds its place in relieving the person, who, by his sin, has turned traitor to the Beloved Community which he has been aroused to love. When he has been aroused to the love of this community and views his past conduct in relation to the new consciousness he is saved. But having been thus saved and then willfully sinned he has shattered the community and reparation must be made. There is but one way to gather together the broken pieces. The consciousness of the act makes the burden so great that relief must be sought. This can be done only by a process that

The Bulletin of the Western Theological Seminary.

will show the sinner that the community is better for his traitorous act than it was before. Peace is sought and found by a set of acts of loyalty to the community. It is insisted upon that this atonement is objective and not the individual's own atonement. It consists in the transformation of evil into good.

This would seem to close the discussion aside from the metaphysical aspects of the question; but two more chapters are added. One on "The Christian Doctrine of Life" and the other on "Modern Mind and Christianity". The first is a homily to emphasize the place of the Beloved Community. It is invisible but it is coming. "Humanity must go on creating new forms of Christian morality, the only persistent feature of which will be that they intend to aid men to make their personal, their friendly, their social, their political, their religious orders and organizations such that mankind comes more and more to resemble the ideal, the beloved, the universal community." We may repeat always, as an ideal, but as an ideal only, "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints". The ethical aspect of the creed of the Christian world will always include this article: "I believe in the Beloved Community, and in the spirit which makes it beloved, and in the communion of all who are in will and in deed its members". Our rule of life must be, "Act so as to hasten the coming of this community". The second of these chapters sets forth three lessons which we learn from history. 1. Religion is a product of human needs and therefore to live must satisfy these needs. 2. Great changes have taken place, due to physical sciences and industrial arts altering the foundations of our culture, of our social order, and of our opinions regarding nature. Consequent upon this, great spiritual changes have taken place. 3. Religious institutions are losing their central positions in our organized social life. The conclusion drawn from these lessons of history is that conditions may be altered and religious institutions change, but the essential ideas of Christianity as set forth in these lectures cannot pass. They are too fundamental to die.

• Now the thing which solves our problems is the universal community of mankind. Does it exist? This is the question discussed in the second volume. The answer involves an analysis of the empirical self. Each one is an individual. We cannot perceive each other. There is a sense also in which the many are one. The community is not a Bergsonian interpretation of selves (all is one ever present duration) but has relation to the time process. It has a relation to the past and is cemented together by memory. The individual self is no mere past datum, or collection of data, but is based upon the interpretation of the sense, of the tendency, of the coherence, and of the value of life to which belongs the memory of its own past. These facts will help us to find the community. Persons having a common past, form a community of memories; those having common aims, form communities of hope. In these communities we are made one. But the argument really rests upon what Professor Royce calls the community of interpretation.

The constitution of a community depends upon the way in which each member interprets himself and his life. "A self is a life whose unity and connectedness depends upon some sort of interpretation of plans, of memories, of hopes and deeds." If, then, there are communities, there are as many selves, who, despite their

Literature.

variety, so interpret their lives that all these taken together make one. We have not the space nor is it necessary for us to follow the lengthy discussion of the process of interpretation. The author attempts to show that it is a logical process co-ordinate with perception and with conception. Its proper object "is either something of the nature of a mind, or else a process which goes on in the mind, or finally is a sign or expression whereby some mind manifests its existence and processes". The process of interpretation in so far as its proper object is mind, or is the sign of mind, can never be reduced to pure perception, or to pure conception or to any synthesis which merely involves these two. Interpretation thus becomes the ruling category of mental life and of the world process. As the individual is interpreted, so must the universe be interpreted. One individual is interpreted by another by means of signs. Says Professor Royce, "You are an example of the principle whose active recognition lies at the basis of my only reasonable view of the universe We have no ground whatever for believing that there is any real world except the ground furnished by our experience, and by the fact that in addition to our perceptions and our conceptions, we have problems upon our hands which need interpretation". This doctrine of signs carries us to the conclusion that the World of Interpretation exists. This world contains its own interpreter.

This principle is applied to Christianity and is responsible for what has been called the Beloved Community. Paul discovered the community and called it the Body of Christ. This community set about to interpret the teachings of the Master. The dogmas of the trinity and the incarnation were symbols designed to show the relation between the Beloved Community and its human founder Jesus. The life of Jesus is the object of many legendary reports so arranged as to symbolize the true faith. This principle is very productive and continues to create symbols.

But what is the conclusion of the whole matter? We can no longer hold to traditional Christology because it involves us in historical, metaphysical and theological problems which become harder to face and solve. We must simplify our Christology in order to enrich its spirit. The religion of loyalty has shown us the way to this end. No new sect is to be formed to advance this religion but we are exhorted to work in the place in which we find ourselves, using every possible effort to put new life into old religious organizations. It matters not by what name we are called, whether Christian or not, so long as we are loyal to the Beloved Community.

It has been the purpose of the reviewer to set forth the point of view of the author and to give some idea of the contents of these two attractive volumes. Detailed criticism and further treatment must be reserved for the future. The work will be disappointing to all who are seeking a solution to the problem stated. The author's attempt to simplify Christology makes the person of Christ of little consequence. He is a mere symbol invented under the necessity of religious circumstances. The atonement is not objective and is independent of Christianity. The historical problem is too easily dismissed. The philosophy of the volumes is not based on unquestioned or even generally accepted theories. The difficulties connected with the older Christology are not gotten rid of but are merely shifted to another point. Two disconcerting questions may be asked as a final criticism. Does religion spring wholly from

The Bulletin of the Western Theological Seminary.

human needs as the psychology of Professor Royce would indicate? Does the existence of communities of hope and communities of memory furnish sufficient ground for asserting that the World of Interpretation exists?

WILLIAM H. ORR, '09.

Waynesboro, Pa.

The Fundamental Christian Faith. By Charles Augustus Briggs, D.D., D.Litt. New York: Charles Scribner's Sons. 1913. pp. 332, \$1.50 net.

This book and the forthcoming volume on Theological Symbolics are the fruit of Dr. Briggs' occupancy of the chair of Theological Encyclopedia and Symbolics in Union Seminary, New York, during the closing years of his life. They bring to a close the very considerable list of books of which Dr. Briggs was the author and so have an interest attaching to them in addition to their intrinsic worth.

One cannot imagine that "The Fundamental Christian Faith" will ever be a popular book. It is too exact and precise and scholarly to be popular—some critics might call it too dry. It has no respect for what George Eliot once described as "the right of the individual to general haziness". Yet we have no doubt that it will fill satisfactorily a want long felt by students in its department of theological learning.

Dr. Briggs not only believed that ideally creeds may express the personal convictions and religious experiences of Christians in their relation to Jesus Christ their Savior, but in the volume before us he proceeded upon the conviction that the fundamental Christian faith is actually and adequately set forth in the Apostles' Creed, the Nicene Creed, and the Athanasian Creed with their ecumenical developments. Our book then consists of a careful, painstaking analysis of these creeds, clause by clause, with the special object of discovering as nearly as possible the origin, history, and explanation of each of them in the light of the Scriptures on which they were based and the writings of the contemporary Church Fathers.

Because of its plan it is a very difficult book to review. Instead, therefore, of attempting to characterize its content as a whole—a proceeding which could scarcely do justice to the variety of subjects embraced in it—we propose to take one chapter and observe Dr. Briggs' treatment of a single article of the Apostles' Creed. From this example some conception of his method may be gained, and those who desire information of a similar kind on any of the articles of these creeds may be referred to the book itself, where they must go eventually, no matter what kind of a review is here printed.

Turning then to Chapter V, entitled, "Born of the Virgin Mary", we find that a part of the testimony of the early Church Fathers, Tertullian, Irenaeus, Justin, and Ignatius, is cited to prove that the substance of this article of Apostles' Creed can be traced back to the church at Antioch at the beginning of the second century. Peter and Paul had ministered to this church and their disciples, as well as some doubtless of the first generation of Christians, were still living at this time.

Taking up the testimony of the New Testament, Dr. Briggs

Literature.

finds nothing to dismay him in the argument from silence so often used by those who deny the necessity of a Virgin Birth in connection with the absence of this doctrine from the preaching of Peter and his associates and the failure of Mark, Paul, and others to specifically mention it. Adequate reasons for reticence on this subject are easily adduced for some of these men. There is not a bit of evidence to contradict the strong probability that they were acquainted with the fact of the Virgin Birth, though they made no use of their knowledge of it in their work. In the cases of other authors of New Testament writings, not usually counted as witnesses for this doctrine, Dr. Briggs's careful examination reveals evidence which indicates, inferentially at least, that they were not ignorant of it. Paul's epistles, for instance, attribute such antithetical qualities to Christ, i. e., holiness, incorruption, a life-giving spirit of holiness, as imply more in His human origination than ordinary generation. If Paul did not know of the Virgin Birth, says our author, he was certainly very near it, and no one has been able to suggest anything in substitution for it that would not undermine and destroy his entire theology.

Taking up the text of Luke, our attention is directed to the many excellent opportunities that evangelist had had for drawing on numerous first rate authorities, both oral and written, for the materials of his Gospel. On strictly metrical and stylistic grounds Dr. Briggs is convinced that the narrative of the infancy and childhood is based upon a series of seven Hebrew canticles, already long in use in the Hebrew community, which Luke translated into Greek, edited, explained, and incorporated in his Gospel. Dr. Briggs reproduces these in English.

Matthew's account also is found to be based on a Hebrew poem, but it has to do with the annunciation to Joseph, while Luke's has to do with the annunciation to Mary. Whether the original Hebrew verses so used were separate poems or parts of one long poem makes no difference for this argument, which finds in the special use of these verses made by the evangelists, two independent witnesses to belief in the Virgin Birth by earlier and poetic authors in the Hebrew community. It is not likely that knowledge on this theme would have been general during Mary's lifetime or that poems on it would have been composed until a sufficient time after her death had elapsed to permit the diffusion of this knowledge. But it is altogether probable, according to Dr. Briggs, that these verses were composed during the lifetime of James and Simeon, and other members of Jesus' family, and acquaintances of Mary who had known her from her earliest years. The story of the Virgin Birth therefore may be traced back step by step to an entirely trustworthy origin among the family and friends of Christ.

With all attempts to connect this doctrine with a mythical or legendary source, or to base it upon a misconception of Isaiah's prophecy, or to derive it from its so-called parallels in other religions, our author has no patience. He says (p. 88), "all these suggestions of septs or agnostics are merely makeshifts, altogether unsubstantial, that cannot endure the least breath of criticism, made for the sole purpose of getting rid of the reality of the Virgin Birth of Jesus. They were not invented in the interest of historic truth or fact. They were not invented in the interest of Biblical Criticism. They do not, and cannot be made to, harmonize

The Bulletin of the Western Theological Seminary

with the results of Biblical Criticism, which condemns them root and branch".

After discussing the questions connected with the genealogical tables and the supposed inconsistencies between the story of the Virgin Birth and other statements in the Gospels, Dr. Briggs remarks (p. 93), "we have been compelled to go into all these details in order to hunt the opponents of the Virgin Birth out of all the holes and corners in which, like rats, they take refuge. It is with them anything and everything, however trifling in importance, which may be used to put suspicion on the story of the Virgin Birth".

Our author next takes up the significance of the Biblical statements themselves; after briefly considering the facts as recorded by Luke, he examines Hebrews 2:14-17 and finds in this passage an implication of birth by more than ordinary generation, conception by divine presence and power.

The First Epistle of John is also drawn upon for corroborative testimony of a similar nature.

Then the Prologue of the Gospel of John is taken up and a profoundly interesting argument developed in connection with John 1:13. In the Greek codices, and so in the English versions, this verse ("who not of blood, nor of the will of flesh, nor of the will of man, but of God were born"), as plural, is taken as descriptive of those, mentioned in the preceeding verse, who received Christ. The pertinent fact employed here so effectively by Dr. Briggs is the testimony of several of the early Church Fathers, who materially antedate our earliest Greek codices, that in their day this verse, in the singular, applied to Christ Himself, not to those who received Him. So read, it of course becomes a very valuable additional witness to the fact of Christ's extraordinary and divine generation.

The cumulative effect of all this testimony makes a very strong case for Dr. Briggs' contention that the weight of the argument from silence in connection with this fact has been greatly over-estimated.

He points out also that this doctrine had no less meaning in the Creed than it had in the Gospels, as is amply indicated by the controversies with the Ebionites and Gnostics where this was a point at issue.

He ably asserts the *a priori* probability that if God was to become man it would be accomplished not in the ordinary human way but in an extraordinary divine way, appropriate to the nature and character of the divine Being.

He makes it clear that inductive science and philosophy cannot reasonably deny the possibility of such a birth for such a Being.

And he concludes his discussion with an emphatic assertion of the vital importance of this article of the creed as describing an essential portion of Christ's saving work. The view of the atonement which would make the crucifixion the one great act of salvation is characterized as not only modern but unbiblical. The Incarnation is emphasized as the initial saving act of the Son of God upon which all other saving acts depend. For this in its completeness he finds the doctrine of the Virgin Birth is nothing less than a necessity.

With due allowance for our author's well known freedom from all so-called traditional bias, and in spite of his very free use of

Literature.

texts under the influence of his, sometimes peculiar, critical theories as to date and authorship, we believe that the fifty pages here devoted to this theme contain the strongest argument for the truth and value of this much disputed article to be found in a similar compass at the present time.

We have examined this important chapter by way of illustrating Dr. Briggs' method. In the chapter on the Resurrection of Christ he is no less emphatic in his defense of a real bodily resurrection, and in his condemnation of those who reject this doctrine; and these chapters are typical of his attitude throughout this book.

The Nicene and Athanasian Creeds, and the work of the ecumenical councils beginning with Chalcedon are considered in the latter half of the volume. A chapter of Christological definitions concludes Dr. Briggs' work.

He was in revolt against what he believed to be the modern exaggeration in theology of the doctrine of the atonement and salvation by the cross. He believed that the saving acts of Christ were not one but six as set forth in the Apostles Creed, and that such a view required a more equitable distribution of emphasis on its various articles. In connection with the discussion of the Second Advent he attacks the idea that at the moment of death Christians are completely sanctified.

He is inclined to hold to some form also of the theory of a second probation. With these and a few additional minor exceptions we believe that this work might easily have been received as the work of a rather conservative theologian had it been anonymous. It will doubtless, therefore, exhibit its late author to many readers in an unexpectedly favorable light. And it will take its place as a most thorough and scholarly investigation of the origin and value of these basic creeds of Christendom.

Van Wert, Ohio.

JOHN W. CHRISTIE, '07.

The Creed in Human Life. By Maurice Clare. New York: George H. Doran Company. 1913. \$1.50.

This work is a series of articles on the Apostles Creed. It is not doctrinal, but devotional. "It attempts", as the writer says, "to translate into their spiritual meaning, without lingering upon their verbal details and evidences, the respective clauses of the Apostles Creed". The writer has succeeded in accomplishing this purpose. No one can read its thoughtful and practical exposition without being spiritually benefited, and confirmed in the eternal verities set forth in this earliest of all confessions of faith. A valuable feature of the book is its wealth of apt quotations, gathered from every department of literature. Possibly one-third of its contents is composed of excerpts from the great theologians, philosophers, poets, and novelists. Any one preparing a series of addresses on the Creed will find in this volume a mine of suggestive material. East Liverpool, Ohio.

D. W. MacLEOD.

The Bulletin of the Western Theological Seminary

Introduction to the History of Religions. By Crawford Howell Toy.
(Hand-Books on the History of Religion). Boston: Ginn and Company. 1913. \$3.00.

History of Religions. By George Foot Moore, D.D., LL.D. (International Theological Library). New York: Charles Scribner's Sons. 1913. \$2.50.

Studies in the Religions of the East. By Alfred Geden, M.A., D.D.
London: Charles H. Kelly. 1913. 12 shillings.

The day for superficial generalizations or statements concerning the origin and significance of religion has long since passed. This prominent fact of human life cannot be dismissed by supercilious theories that fear peopled the heavens with gods, or that priestcraft invented them for the purpose of dominating the lives of men. Science to-day recognizes religion as a world-wide phenomenon coeval and coextensive with the human race, and considers the domain of religion worthy of as careful study and investigation as those of psychology or chemistry, or any other discipline. While many scholars are interested in Comparative Religion as a pure science, the Church has recognized that her missionaries must possess a sympathetic understanding of the pagan faiths which Christianity hopes to displace. For this practical reason evangelical Christianity is vitally interested in Comparative Religion. The scientific temper of our age and the modern missionary movement are responsible for the three books before us.

The volume that heads the list is too modestly entitled "An Introduction to the History of Religions". It is a great deal more than a mere introduction, for it gives a summary of the investigations of hundreds of scholars, and an epitome of the discussions of almost innumerable topics which fall within the domain of Comparative Religion. The main part of the work covers 583 pages and is divided into eleven chapters which bear the following titles: Nature of Religion, The Soul, Early Religious Ceremonies, Early Cults, Totemism and Taboo, Gods, Myths, Magic and Divination, The Higher Theistic Development, Social Development of Religion, Scientific and Ethical Elements in Religious Systems. In his discussion of these themes, the author has allowed himself a wide range in the collection of material. He goes not only to all the great religions of antiquity, but also includes those which have continued to exist down to our own day. The tenets and rites of the advanced primitive beliefs and practices, as well as religions, are drawn upon to furnish illustrative material.

In presenting this theme, Professor Toy has succeeded in being objective. He sets forth the various theories that have been held in regard to the origin and significance of a particular rite, e. g., the familiar one of circumcision, or the different cults. Sometimes he permits the reader to make his own selection, and again, he remarks that the data is not sufficient to adopt one of a number of rival theories, or that we must await further light. One is struck by the fact that the author has no pet theory of his own with which he wishes to brush aside all the others.

Literature.

The volume is well supplied with foot notes. In fact, almost every important statement is supported, after the German fashion, with an explicit reference to some authoritative work or article. In addition, at the close of the discussion a detailed bibliography is appended, enumerating nearly one thousand books and periodicals. It is quite evident this bibliography is the result of actual work on the subject, for what Professor Toy has really done for us is to give us an epitome of the discussions of the last quarter of a century on the questions which he has raised in his book. An excellent index makes the material of the book easily accessible to the serious student.

Leaving Professor Toy's work, we come to two books which resemble each other in their scope and treatment, and differ radically from the treatise which we have been discussing. They do not take up the underlying principles common to all religion, whether primitive or advanced, but give us expositions of a number of the more prominent religions of the world. It is true that Dr. Geden has a brief chapter on the methods of Comparative Religion, and includes a treatment of some of the subjects elaborately discussed by Professor Toy, e. g., totemism, animism, ancestor worship, and the classification of religions; yet it may be truthfully maintained that both Drs. Geden and Moore plunge *in medias res* by presenting the great faiths of the Orient. Of ancient religions we find those of Egypt, and Assyria and Babylonia, together with Zoroastrianism, treated in both books. Dr. Moore also includes the religions of Greece and Rome. About two-thirds of Dr. Geden's treatment is taken up with three prominent religions: Hinduism, Buddhism, and Islam, an amount of space not disproportionate when we consider the number of votaries these great faiths can claim, and the influence which they have wielded. The expositions of Jainism, Confucianism, Taoism, and Shintoism are much briefer. The use of the volume is made easy by two indices, one dealing with subjects, the other with passages from sacred books quoted in the course of the discussion. In fact, one of the prominent features of this volume is the presence of extracts from the Scriptures of the eastern religions, a wise inclusion as most readers will not take the trouble to turn to the sacred books themselves. In its scope Professor Moore's work differs from that of Dr. Geden, chiefly in its inclusion of the religions of Greece and Rome, and its omission of Islam. The latter is really not an omission, because Professor Moore is preparing a second volume which will treat Judaism, Islam, and Christianity, three religions historically associated in their origins. We feel that the inclusion of the religions of the two most influential peoples of antiquity has been judicious. Christianity sprang up in the Graeco-Roman world, which may well be described as 'the melting pot' of religions, oriental as well as classical, and the serious student of the genesis of our own faith can ill afford to be ignorant of the beliefs and rites which were supplanted by the Gospel.

Let us note the scope and manner of Professor Moore's treatment of these two religions. He devotes four chapters covering one hundred and thirty pages to the Greeks, and, roughly speaking, one-half that space to the Romans. His treatment of the former begins with the religion of the Aegean civilization and follows its development down to the days of Neoplatonism, closing with a

The Bulletin of the Western Theological Seminary.

sketch of the systems of Plotinus and Porphyry. Most suggestive and interesting is the chapter on the religious influence of the poets and philosophers. The profound and far-reaching nature of this influence may be gathered from the following extract (pp. 478-9):

"Therein lies its great and permanent interest. These thinkers not only restored religion to intellectual respectability; they made of religious philosophy a religion for thinking men. This was their service in their own day, but their influence was vastly greater in after ages. Jewish, Christian, and Moslem theology is built on the foundations laid by the Greek philosophers, and its structural lines mainly follow theirs—it is only necessary to think of Plato and Aristotle in the Middle Ages. Theism, mysticism and theosophy, ethics, and eschatology, in all these theologies have a woof of scripture and tradition, but the warp is Greek. A fuller presentation of the Greek thinkers is therefore in place, not merely as the culmination of Greek religion, but as the foundation of the religions that succeeded it.

"The immediate influence of the poets was far greater than that of the philosophers, for they reached, not a small circle of students, but all classes of men. Without deliberate intention of reform, they show what elevation a religion like that of the Greeks was capable of—how noble a conception of God and of the relations between God and man. More than this, while the philosophers before them had sought to reduce to unity the physical order or to penetrate the metaphysical unity of being, Aeschylus and Sophocles reveal the unity of the moral order and its essential righteousness. The truths the poets uttered were the more impressive by the form and circumstance of their presentation. The Olympian or Pythian games whose victors are celebrated in Pindar's Odes were not mere athletic contests, they were solemn acts of worship to Zeus of Apollo, surrounded by imposing ceremony, and inspiring reverent awe as well as noble joy. The Attic drama was the crown of the worship of Dionysos, who, beyond any other god, appealed to the soul."

Our space will only permit us to note that the religion of Rome is treated under two chief rubrics: The "Religion of the City of Rome" and "Religion under the Empire".

American scholarship may well be proud of this work by Professor Moore. As a lucid and accurate exposition of the greatest religions of the world, this volume cannot be surpassed in any language. Hundreds of difficult problems are discussed with frankness and critical acumen; the author's position, whatever it may be, is always based upon a study of the sources. A measure of the achievement can be taken, when it is remembered that in the standard German work on the subject* each religion is treated by a separate specialist. In his preface Professor Moore acknowledges the advantages of the German method, but correctly indicates that it produces a book without any unity.

"The advantages of such a division of labour are too obvious to need a word. But it is difficult, not to say impossible, in this way to secure unity either in method of treatment or—what is more important—in point of view. The result is almost inevitably

*Note: Chantepie De La Saussaye, *Lehrbuch der Religionsgeschichte*.

Literature.

a series of monographs, individually, perhaps, of high authority, but related to one another only by being bound in the same covers." p. IX.

Whatever our views may be on this point, there is no question in regard to the author's achievement in his scholarly presentation of religions as widely removed as those of China on the one hand and the faiths and cults of the Graeco-Roman world on the other.

A judiciously selected bibliography is appended for the use of those who wish to follow any special topic further. Here again fine discrimination has been shown by excluding books intended only for the specialist, and mere popular works, while references to foreign literature are confined, with two exceptions, to French and German. Following the bibliography, is an index of subjects which is so arranged that it enables the reader to follow a topic through the different religions which are treated in the book.

The wide range of subjects covered in these three works, makes it impossible to enter upon detailed criticism of controverted questions. Naturally there are many details about which specialists will differ from our authors, but in general it can be said that the literature of Comparative Religion has been enriched by three reliable, sane, and authoritative works.

JAMES A. KELSO.

Faith, Freedom, and the Future. By Rev. P. T. Forsyth, D.D.
New York: George H. Doran Company. 1912. \$1.50.

There is not much being said now about authority, except by way of protest against it. Any who have read Principal Forsyth's "The Cruciality of the Cross", or "The Principle of Authority", or "Positive Preaching and the Modern Mind", will remember their refreshing atmosphere. You are talking with a man who knows the modern mind well enough to hear the false notes as well as the true. Patience brings its reward in a clearer insight into the trend of modernity; for his pages are often hard to read, but the mine is rich and worth working.

This volume contains eleven lectures and a summary on Independency—its genesis, growth, and future. The student of the Reformation will welcome his treatment of this subject. The Anabaptist, or Spiritualist influence on Independency is not always given its due. It is, moreover, worth study because of its affinity to a considerable movement in our own day. For, as Principal Forsyth says, "If we treated history rightly (supposing we knew it), one half of our troubles would vanish, and we would have the key to the other".

The conflict between a final Authority and a free Spirit began early in Gnosticism, continued in Montanism, Mysticism, and met the Reformers in Anabaptism. The definition of Word and Spirit is noteworthy here. "By the Word we do not mean the Bible, we mean the redeeming Gospel that put the Bible there. And by the Spirit we mean more than a power of warm light which illuminates the book it falls upon; we mean a power which issues from the altar whose cathedral the book is, and turns the living Gospel Word into living and personal experience." Christianity is based on these

The Bulletin of the Western Theological Seminary.

two sets of facts: first, on the life, miracles, teaching, death, and resurrection of Jesus Christ; second, on the action of the Spirit on the living generation. The danger is apparent, which is that the Spirit would become detached from the Word, and the Church's experience escape from its creative facts. And the youthful Church had early to meet the issue. Some at once asserted that the function of the Spirit was not only to transmit the Word but to develop it. The limit is hard to fix. The result was Gnosticism and its progeny among heresies, and Roman tradition within the shadow of the Church. The difference is clear when Luther and Loyola are contrasted in spiritual crises. Luther went in true Apostolic succession to the Bible, Loyola to visions. One found refuge in the Word with the Spirit; the other in the Spirit without the Word. The Anabaptist movement, which the Roman Church adopted in Loyola and now used to curb the Reformation, had been alive from the Apostolic age. At the Reformation it sprang into new life, but because of its too florid political complexion was doomed by Luther. Germany has never recovered from the Reformers' dragnnades of the Anabaptists which put an end to a free Spirit; France never recovered from the Bartholomew massacre which destroyed the authoritative Word,—each killed what in England became Free Churchism, with its blessing to public peace by its constitutional revolutions. They destroyed, where they might have distilled good, and been enriched. Gnosticism had to be conquered by the early Church, but the victory gained immensely from the vanquished. So also the Eighteenth Century gained from the Quakers. Mysticism driving the chariot would have brought disaster, but harnessed, has been of priceless value to the depth and beauty of the Church's piety.

Independency drew from three sources, "It was Calvinism flushed with and fertilized by Anabaptists on English ground. It drew from Calvinism its positive theological Gospel of the Word; from Anabaptism, its personal and subjective religion of the Spirit; and from England its free constitution of the Church, non-dynastic, non-territorial, and democratic". Calvinism, mingled with the remnants of Anabaptism in Holland, entered England as Independency.

The Anabaptism of the Reformation had its root back in Mediaeval social revolt, and mystic, spiritualistic illumination. Luther was forced to break with it because the Reformation Gospel was forgiveness as the regeneration of the conscience. "Anabaptism says the Word of salvation is only to set free a deep spirituality, cramped, but not sick. It solicits rather than regenerates." In this it is like that movement in our day which puts spirituality above the Holy Ghost. It makes no difference what you believe, if you but show the spirit of Jesus,—is the attitude. To such people Calvinism "is a portmanteau word for all in Christianity that makes a demand for positive belief, or is outside the interests of current sentiment". God is treated as man's ally and chief asset instead of Redeemer and King. Christ is the symbol of our latent divinity and humanity more than their Creator. Such theology is "anthropocentric" rather than Christocentric. There is freedom in it, but unchartered freedom. There is more concern about liberty than about the truth that founds liberty. This may be seen in the present struggle of democracy,—the first class-struggle under the humanitarian idea of God. God was Sovereign when democracy was

Literature.

cradled. If democracy has no authority now but that of its own making, then its end is nigh. It must needs be more anxious about its authority than its freedom. If God exists only for the alleviation of man's physical poverty His Sovereignty can be pensioned, or placed in a museum when the social ills are healed. Democracy is safe only as Christian democracy.

If the Church refuses to go down into the party clash, she must be the more explicit in her moral guidance to those who do. Her Gospel must have as its first charge sin and guilt, and then reform and restitution. "The Church alone has a Gospel of which it can say that if every man received it and obeyed it, social questions would solve themselves", because the God of its Gospel is not only "the Eternal Imperative of the conscience", but "its Everlasting Redeemer". What it has to bring to humanity is not only a great asset, but a great Control; not man's ally merely, but his Lord and his God. "If man looks to the Gospel, God will see to the freedom". Man's chief end must still be, to glorify God, then and only then, to enjoy Him.

The two lectures on the "New Calvinism" are the most provocative of thought in the book. They are worth more than the price of the entire volume. A suggestive summary follows which includes a word about the future of Independency, as "a flying squadron" in federating the Churches.

The rapid movement of thought throughout the book is not hindered by the usual retarding influence of punctuation. However, the sigh with which the reader lays down the book is not one of relief, but of satisfaction.

G. A. FRANTZ, '13.

The Assurance of Immortality. By Harry Emerson Fosdick. New York: The Macmillan Company. 1913. \$1.00.

Immortality to our fathers was one of the three great assumptions of all religious thinking. To-day men hold it possible to be religious and even Christian, and yet give scant thought to the future life; they doubt it; worse still, "they are simply nonchalant regarding it". The author names among the more honorable causes of this change of emphasis the vast enrichment of the present life, not merely in intellectual, but in moral and spiritual content. Earnest minds to-day are aglow with a social passion which labors for racial progress upon the earth. "One hears scores of men wish they could see America one hundred years from now for one man who, after the old fashion, longs for Heaven".

The author combats this indifference. He holds that in the absence of an assured faith in immortality, men cannot long work whole-heartedly for the ideal ends of character and service. "Does Ictinus pick out a quick-sand on which to build the Parthenon? Immortality is that affirmation of the eternal worth of character which alone can make reasonable the devotion, aspiration and self-denial which great character requires".

Professor Hyslop and Professor Goldwin Smith are quoted to the effect, respectively, that "The Ideals of Democracy will live or die with the belief in immortality"; and that "A man of sense (disbelieving in immortality) will probably be satisfied to let re-

The Bulletin of the Western Theological Seminary.

forms alone, and to consider how he may best go through the journey of life with comfort, and, if possible, enjoyment to himself".

Part II discusses the inconclusive nature of the arguments commonly urged against immortality. Men deny the future life for the silly reason that old ways of conceiving and picturing it have broken down. Who does not know the doubt suggested by a crass or an obsolete eschatology? Thus Doctor Jowett, of Balliol: "To beings constituted as we are the monotony of singing psalms would be as great an affliction as the pains of hell, and might be pleasantly interrupted by them".

It is held that no presumption can lie against the belief in immortality because of the lowly beginnings of the faith among primitive and savage men. As well argue that "Cathedrals are outlawed because our aboriginal ancestors lived in straw huts". The explanation of any long evolutionary process must be sought not in the genesis but in the goal of the process. "We must not compel larks to live under water because their forefathers were fishes".

The evolutionary doctrine of the origin of mind, so far from making against immortality, makes for it. The manifest trend of the whole creative process is toward the building of personality. That process terminates upon "a being in whom evolution has changed from progress in physical structure to growth in intelligence and character". Here the author follows the line of argument so well worked out by the late Professor John Fiske.

A more difficult problem concerns the dependence of mind on the brain. The weight of opinion is that "the grey matter of the brain does not make the person, but the person organizes a small portion of the grey matter and uses it as an instrument for thinking". The author might have pointed out the parallel at this point between the implications of modern physiological psychology and the old argument of Socrates that the destruction of the harp does not imply the death of the harpist.

Part III presents the positive reasons for belief in immortality. This rests at last on two fundamental assumptions: that of science, that the Universe is reasonable; and that of religion, that the Universe is friendly. These alike demand that the moral gains of the long struggle of humanity shall be conserved. But this "judgment of value" is not the opinion of an individual alone. It is supported by the authority of the spiritually competent; of those seers of humanity who have penetrated most deeply into the meaning of life. Nor is this authority of the elevated souls wholly external, for every man has self-evidencing high moments when he makes the vision of the great seers his own. As between the testimony of a man's low and his high moments as interpreters of life and the Universe, who shall decide? Here each man decides by the active choices of his will from hour to hour. For the man who makes the practical venture of faith in immortality, a certain measure of present verification is obtainable. There are certain practical consequences in the greatening of life. "The truth of immortality makes great living".

One hesitates to offer even a word of criticism upon a work so well done. But the writer would seem at times to press too far his contention that only an intellectual belief in permanence can furnish the necessary basis for devotion to the ideal interests of character and service. The fact would seem to be that, while the

Literature.

present moral and spiritual life needs immortality to complete it, immortality also needs the present moral and spiritual life as a foundation upon which to ground itself. This is not arguing in a circle. It is simply a recognition that the truth here is spherical and not hemi-spherical. The author overlooks that illumination and expansion of life which comes through feeling and through a present experience of the worth of the things true and lovely and of good report, irrespective (in the first instance) of any question of permanence. Schleiermacher, with his emphasis on the illumination of feeling, was unable, it is true, to arrive at any clear conviction of the permanence of human personality. Yet to-day, there are many earnest people who approach the whole problem of immortality not so much as a problem regarding future continuance, but rather as a question of the depth and quality of the life that now is and which, as it grows deeper and richer in moral and spiritual content, prophesies its own continuance. With the Fourth Gospel in his hand, the modern Christian need not wholly despise this witness of feeling. There is a present experience of the life eternal.

Religious thinkers to-day, it is true, are unwilling to accept the witness of feeling until its testimony has been carefully checked up and well corroborated. This is as it should be, and the reviewer is far from arguing that feeling has any advantage over thought and action as a pathway to reality. Experience is a broader "way" than either thought or feeling or action, and includes them all. The point is, that what is best known to us in experience is "this present". While therefore, the future completes the present, it is, as Kant showed, the present which, after all, authenticates the future. This is emphatically true in the Christian experience. It is as the Christian man sees life here and now, illuminated and enriched by the wealth of moral and spiritual content introduced into it by Christ and the gospel, that he is prepared for the great affirmations of reason, and the great ventures of faith, with reference to the future.

Beaver, Pa.

J. A. ALEXANDER.

The Book of God's Providence. By John T. Faris, D.D. New York: George H. Doran Company. 1913. \$1.00.

According to the avowed thought of the author, this book has been "brought together to illustrate the fact that it is always safe to follow God's leading, and never safe not to follow Him. It is always reasonable to look for a blessing in the most unpleasant paths if God is our guide. It is always unreasonable to expect a blessing in the most promising paths if God is not our guide. It is never the journey we take, but the guide we follow that determines our prosperity".

It is not a book one would care to read at one sitting; but rather one to keep in the sick-room, or on the library table within easy reach; one that will bring cheer to the shut-in, and courage to the discouraged, against whom the battle has been adverse. It is made up of a collection of sixty-three short incidents, taken from every-day life, to illustrate the guidance of God in all the

The Bulletin of the Western Theological Seminary.

affairs of life. These illustrations have been arranged under thirteen captions, each one intended to be some phase of the general title, "Book of God's Providence". Some of these scarcely suggest the point to be illustrated; some indeed exaggerate a little matter until some great event of history is made to hang upon it. An illustration in point, is that of the forgotten postage stamp on the letter sent by the St. Louis pastor, withdrawing the invitation to the New School Assembly to meet in that city; when the Old School Assembly had received a similar invitation. The forgotten postage stamp is set forth as "the hand of God in History". To be sure it had its part; yet there were so many more important factors entering into the whole "trend of events toward union" that we had best not lay too great stress on that minor incident.

On the other hand, this same chapter contains a strong illustration of "God's hand in history" in the story of the "Four Bibles", particularly the last one which gives an account of the Codex Sinaiticus and its discovery by Constantine Tischendorf in the library of St. Catherine's Convent.

While there does not seem to be any logical plan to the book, nevertheless it contains much that is helpful for the preacher and the laity. The minister may find many a helpful illustration in practical life and the layman can see the leading of divine providence in many turns of the path, where heretofore he has beheld only chance and accident.

The chapter on "Adversity" reveals the silver lining of the dark clouds that hover near in times of misfortune and bereavement; the gain that comes through loss; the success that so often attends failure; the riches that flow into the life through poverty; the victory that is sometimes spelled "defeat"; the calamity that proves to be our greatest fortune; privation that is transformed into blessing.

The succeeding chapter on "Accidents" illustrates that portion of the 119th Psalm which says "It is good for me that I have been afflicted; That I might learn thy statutes". "Before I was afflicted I went astray; But now I observe thy Word". Seeming accidents are frequently used by God to lead us to pause and meditate upon our life, giving it a turn to more useful and higher aspirations. Recognition of God's guidance may enable the crippled and the blind to overcome tremendous handicaps and become a rich blessing to humanity about us. A striking illustration is that of Fannie Crosby, who came to rejoice in her blindness and declared that if she could meet the physician who was the cause of her blindness she would say—"Thank you, thank you—over and over again for making me blind".

In the ninth chapter is a message to every Christian heart in the story of the widow's mite. Though the "unlikely instrument" in the help of building a new Church by first giving the seemingly impossible; yet when no material gift is possible, she lends inspiration to every member of the Church by giving "her love" for God's house.

A lesson of trust in the guidance of God which every reader should learn is to be found under the caption "Step by Step". Sometimes we must close our eyes and, clasping His hand by faith, trust absolutely to His leadership. singing as we did in our childhood: "He leadeth me, oh blessed thought; oh words with heavenly com-

Literature.

fort fraught; Whate'er I do where'er I be, Still 'tis His hand that loadeth me".

The closing chapter is one that ought to be read by those who are given to worry; especially over affairs for which they are not responsible. To all such come the words quoted from Dr. Deems, written after a long sickness when the accumulated work of weeks lay before him and his heart failed him: "The world is wide, In time and tide; And God is guide; Then do not hurry.

"That man is blest, Who does his best. And leaves the rest; Then does not worry".

All in all, there is much that is helpful in the book for the everyday life. Dr. Faris has done many a service by showing that there is always a sign post to God's leading in life, if we but care to observe it.

It is a book of strong faith—old fashioned faith; but the kind of faith that has made martyrs, confessors, saints, and heroes; the faith that teaches that God's eye follows each one of us with the interest of a loving Father.

Grove City, Pa.

HERBERT HEZLEP, '98.

The Mysteries of Grace. By the Rev. John Thomas, M.A. New York: Geo. H. Doran Company. 1913. \$1.50.

A book of sermons, as the name indicates, on difficult themes. Mysteries they were before these sermons were published and mysteries they still remain, though considerable light has been thrown on dark subjects. With no attempt at brilliancy and with no effort at eloquence, the author proceeds to set forth what, it is evident, seems to him to be the true explanation of the things of grace that are hard to be understood.

Anyone who has heard Dr. Thomas preach will, as he begins this volume of sermons, greatly miss the presence and the personality of the preacher. But as he continues to read he will feel the influence of a rare spirit; the words will soon glow with light and life and the thought grow in vigor and strength, until he seems not to be reading a message but to be listening to the messenger himself.

The book itself is powerful and convincing. Here is a real man of God, His own prophet. His message is from God. He got it in God's Word. He rarely seeks even for an illustration outside of the Scripture; a quotation or two from Browning, a reference to Wordsworth, a verse now and then from some hymn, and the rest, for the most part, is from God's own Word. In this he sets an example worthy to be followed by the preachers of America. This volume proves, if nothing else, that he who studies his Bible will never lack for material for his message.

The texts Dr. Thomas uses are familiar; his outlines simple; the sermons themselves aim to be so; the language certainly is. One is convinced that, if he were to sit under such a preacher, he could easily carry away much of what was said. He evidently sees the end from the beginning of every sermon and goes directly to it. His sentences are never involved, but are short, crisp and concise.

The Bulletin of the Western Theological Seminary.

The scope of the book is from "The Beginning of the Gospel", the first sermon in the volume, to "The Triumph of the King", the last sermon. It seems to be the author's intention to cover in a way the whole gospel dispensation. So far as its mysteries are concerned he does this pretty thoroughly. With confidence he meets the difficulties, intellectual and otherwise, and advances with sure steps to the final triumph. If doubts exist, they are not in his mind. If there are mysteries, he believes that to him and to us is given to know them. He would accept without reserve the promise, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom".

Everyone of these sermons is worthy of our study. To mention one of more merit than the rest, would not be easy. "The Glory of the Incarnation", "The Atoning God", "The Shadow of the Cross", "The Indwelling Spirit", "The Election of Grace", "The Companionship of Jesus", "The Function of Prayer" and "The Assurance of Immortality" are some of the subjects discussed. The lay mind may find it a little difficult, but every preacher who reads it will be well repaid.

The volume is dedicated to the Rev. W. L. Watkinson, from whom the author acknowledges he received great inspiration. Dr. Watkinson, it may be recalled by some, when he could no more return to this country to preach, recommended Dr. John Thomas as "perhaps Great Britain's greatest preacher".

Connellsville, Pa.

J. L. PROUDFIT, '98.

Expository Preaching: Plans and Methods. By Rev. F. B. Meyer, B.A. New York: George H. Doran Company. 1913. \$1.00.

This is a little book of 141 pages in which the author commends expository preaching as the staple of a minister's pulpit work. His definition of the term is, however, limited. He says (p. 29) "We define Expository Preaching as the consecutive treatment of some book or extended portion of Scripture", and it is apparent from his general treatment of the subject that he would exclude from the term any series of sermons which pass from one part of the Scripture to another, even though each were Expository in method. He also advises the announcement of a short text, which he calls a "pivot-text" while the treatment may extend over a number of verses. In illustration of his method he adds, at the conclusion of each chapter, a full sermon of his own.

There are six chapters as follows: I. A plea for the Expository Method. II. Expository Preaching: What is it? III. The Advantages of the Expository Methods. IV. The Example of Our Lord: His Reverence for and Use of Scripture. V. The Expositor at Work. VI. The Inexhaustible Riches of the Bible: Perennial Interest of the Expository Method.

It will be seen at once that this is scarcely a logical arrangement. The second and third chapters should be read before the first in order to appreciate it, and the fifth should precede the fourth.

Literature.

Very much the same defect characterizes the thought of the chapters themselves. It is not always orderly and perspicuous.

The Introductory note is the best part of the book. It is an admirable summary, in advance, of the author's most valuable suggestions. "It is not pulpit eloquence no matter how brilliant, nor topical preaching no matter how timely, wise, varied or epigrammatic, which best resists the wear and tear of time in a long pastorate, with its steady and unceasing demand for sermons, week in, and week out, which feed, nourish and inspire the flock." "No other style of preaching can so completely guarantee immunity from an indulgence in special crochets and fads." The sermons at the close of each chapter appear to this reviewer to be rather a succession of little homilies on separate statements of the passage of Scripture considered, than true exposition—though some exposition is not lacking. The fourth and fifth are illustrations of "accommodation". The sixth sermon, however, although it treats only two verses (Matt. V: 23, 24.) is fine every way, and may well be consulted as a model of the expository method.

In so far as this book may promote more consecutive and systematic study of the Bible on the part of preachers and more general devotion to the exposition of Scripture passages in the pulpit, it is to be highly commended. But as a positive help to the preacher who would cultivate the expository method we cannot speak with great enthusiasm.

Even the chapter on "The Expositor at Work", in which the author essays to tell the preacher how to prepare an expository sermon, he gives him much encouragement and supplies valuable consideration, but the "how to do it", does not appear. The book as a whole is stimulating rather than instructive.

DAVID R. BREED.

The Devotional Life of the Sunday School Teacher. By the Rev. J. R. Miller, D.D. Philadelphia: The Westminster Press. 1913. 50 cents.

The following explanatory note appears on the fly-leaf of this volume: "The completed manuscript of *The Devotional Life of the Sunday School Teacher* was found among the papers of the author after God called him from earth".

Dr. J. R. Miller is known far and wide as the author of a series of devotional books that are treasure-houses of spiritual counsel and strength. This is the last volume from his tireless pen and its aim is to place strong emphasis upon the importance of the spiritual element in the Sunday School teacher's preparation and work. It also counsels the teacher in the culture and development of his own spiritual life. There are nine chapters in the book, the titles of which are suggestive: "Sacredness of the Teacher's Work", "The Teacher's Aim", "The Teacher's Preparation", "The Spiritual Element in Teaching", "The Teacher's Life as a Factor", "The Teacher Representing Christ", "The Teacher's Spiritual Culture", "The Teacher's Bible", "The Teacher and the Holy Spirit".

The chapter on "The Teacher's Bible", is especially good. Speaking of one's own Bible and marking it, the author says, "There is something sacred and confidential about the marks one makes

The Bulletin of the Western Theological Seminary.

in one's own Bible; they tell the story of spiritual experiences which only one's own eye should see". Various profitable methods of Bible study are briefly discussed. The chapter closes by showing that the Bible is a book which requires two kinds of interpretation to make its teachings clear. The implements of scholarship are not sufficient. Experience is also a fruitful interpreter. Each chapter has an equally helpful message to the Sunday School teacher who takes his work seriously. The style is simple and attractive; the illustrations well chosen and timely. In places the author speaks with startling plainness; for example, in the chapter on "The Teacher's Spiritual Culture", he says: "A few hurried minutes of formal praying in the morning and a few sleepy moments of saying prayers in the evening will never bring down into a life any large measure of the love and grace of God". In another chapter he says, "Nothing comes of an irascible, quick-tempered man's moralizing on the duty of gentleness and sweetness of disposition". We wish that this little book may have a wide circulation, feeling confident that it will develop and strengthen the spiritual life of those for whom it is intended.

MATTHEW F. SMITH, '11.

The Sunday School at Work. Edited by John T. Faris, D.D. Philadelphia: The Westminster Press. 1913. \$1.25.

This manual, prepared by a group of nine specialists on modern Sunday School methods, aims to gather up and present to pastors, superintendents, and teachers, some practical, tested plans and suggestions for up-to-date and efficient Sunday School work. The fact that it embodies the ingenuity and experience of men of national and even international reputation in Sunday School work, makes it a valuable reference manual for the average pastor or Sunday School worker.

The book opens with a discussion of the superintendent and his associates. The qualifications, duties, opportunities, and relationships of this office are helpfully outlined. In another chapter, the secretary, treasurer, and librarian also come in for their share of instruction and advice. Out of a total of 359 pages, 54 are given over to them. Many valuable suggestions are offered as to the keeping of records. Available materials and literature, helpful to Sunday School officers, are suggested on pages 69 and 70.

Why the Sunday School should be graded, and how to go about it is amply explained. Schemes of grading are suggested in such simple forms that no difficulty should be experienced in adopting them. The fifth chapter, written by the Rev. E. Morris Fergusson, is devoted to the Graded Lessons. He makes an honest effort to clear away the misconceptions and prejudices and to answer the objections that have arisen against them. How well he has succeeded in his effort is perhaps at best a matter of opinion. Nevertheless, careful instructions are given and valuable suggestions made as to the introduction and management of the graded system.

One of the best chapters in the book is on the Adult Bible Class. It embodies detailed explanation as to how to organize a

Literature.

class and carry on Christian work and Bible study successfully. Specimen records and reports are submitted in full, so that officers and promoters may be intelligently guided.

The Teacher Training Class is urged, and helpful suggestions as to conducting it offered. In the chapter on "How to Increase Attendance" many interesting and valuable devices are mentioned that are worthy of trial. Missionary education in the Sunday School comes in for its due share of consideration. The book ends well by devoting a chapter to the subject of decision for Christ.

This manual is not a new contribution to Sunday School literature of this class. Most of the ideas embodied are extant in scattered form. Its real value is in that it brings much helpful information into one neat compact volume. The mechanical construction of the book is good, the type heavy and clear, the arrangement logical and well marked, so that it is a very attractive and readable volume. We heartily commend this manual as a valuable help to all who are grappling with the problems of the modern Sunday School.

MATTHEW F. SMITH, '11.

Learning to Teach from the Master Teacher. By John A. Marquis, D.D., LL.D. Philadelphia: The Westminster Press. 1913. 35 cents.

The foreword to this little book explains its origin as follows: "Learning to Teach from the Master Teacher is a message for Sunday School teachers written by a teacher. The chapters first appeared in the pages of the Westminster Teacher. They attracted such favorable attention that they are now offered in this more permanent form". The chapter headings give a fair suggestion of the subject-matter of the book. They are as follows:—

- "The Master's Conception of His Calling as a Teacher".
- "The Master's Objective in Teaching".
- "How the Master Gathered His Class".
- "The Master's Grasp of His Subject".
- "The Master's Method of Teaching".
- "How the Master Followed up His Teaching".
- "The Master's Wayside Teaching".
- "The Master's Success as a Teacher".
- "The Master's Discouragements as a Teacher".
- "The Master's Enthusiasm as a Teacher".
- "The Master's Personality in Teaching".
- "The Master as a Maker of Teachers".

Space forbids us to do justice to this valuable little book. The author has crowded a vast amount of richly suggestive material into very small compass. Take for example in Chapter V, on "The Master's Method of Teaching". His methods, as suggested by the

The Bulletin of the Western Theological Seminary

author are, (1) Lucid statement, (2) Thought compelling questions, (3) Allowing questions to be asked, (4) The dilemma, (5) Pat illustrations, (6) Repetition, (7) Laboratory teaching.

The book bears the impress of the mind of a born scholar and teacher. Every truth is set forth in a clear, simple, logical manner. It contains only 79 small pages but is as suggestive as lots of books many times larger. It will be valuable to anyone desiring to freshen his ideas upon the subjects discussed.

To the hurried Sunday School teacher in particular, who is anxious to gain a knowledge of the possibilities of his work as exemplified in Christ's teaching, this book will be helpful.

Hookstown, Pa.

MATTHEW F. SMITH, '11.

BIOGRAPHICAL CATALOGUE

—OF THE—

Western Theological Seminary

No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

.....

Acceptance Blank for the Biographical Catalogue of the W. T. S.

REV. JAMES A. KELSO, Ph. D., D.D.,
Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

DEAR SIR :-

Kindly send me by return mail a copy of your Biographical Catalogue for which I am enclosing 75 cents.

Signed.....

Address.....

Date.....

Subscription Blank for the Bulletin of the Western Theological Seminary.

REV. JAMES A. KELSO, Ph. D., D.D.,
Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

Dear Sir:—

Enclosed find 75 cents for one year's subscription to the Bulletin of the Western Theological Seminary, commencing July, 1914.

Name.....

Address.....

72873
1145 I

Vol. VI, No. 1
June 11, 1915

The Bulletin
of the
Western Theological
Seminary



Vol. VI

No. 1

June 11, 1915

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1828

The Faculty consists of eight professors and three instructors. A complete modern theological curriculum, with aboriginal languages (including the degree of A. B.) Graduate courses of the University of Pittsburgh, leading to the degrees of A. M. and Ph.D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords numerous opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary library of 25,000 volumes, contains valuable collections of works in all departments of Theology, but is especially rich in Biblical and Church History. The students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary building.

Two well-organized associations of their graduates are annually elected—members of the graduating class who have the highest rank and who have spent three years in the institution.

A gymnasium and grounds were lately constructed for the Seminary. A new dormitory, equipped with latest modern conveniences, will be ready for occupancy in March, 1917. All the buildings of the Seminary are located on Wood Park, one of the most beautiful residential sections of Western Pittsburgh.

For further information, address

THE SEMINARY, PITTSBURGH, PA. 15, U. S. A.

Entered Second-Class, May 19, 1909.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published five times during the year: in January, February, April, July, and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

Ministerial Efficiency	5
Rev. Wm. P. Stevenson, D.D.	
The Supremacy of the Spiritual	15
Rev. Hugh T. Kerr, D.D.	
The President's Report	19
Seminary Finances	27
Literature	30
Missionary Letter	46
The Graduating Class	50
Directory	52
Index	90

Communications for the Editor and all business matters should be addressed to
Rev. JAMES A. KELSO, Ph. D., D. D.,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

**Entered as second-class matter December 9, 1909, at the postoffice at Pittsburgh, Pa.
(North Diamond Station), under the act of July 16, 1894.**

**PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1914**

Faculty

THE REV. JAMES A. KELSO, Ph. D., D. D.

President and Professor of Hebrew and Old Testament Literature
The Nathaniel W. Conkling Foundation.

THE REV. DAVID GREGG, D. D., LL. D.

President Emeritus and Lecturer Extraordinary

THE REV. MATTHEW BROWN RIDDLE, D. D., LL. D.

Professor of New Testament Criticism

THE REV. ROBERT CHRISTIE, D. D., LL. D.

Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D. D., LL. D.

Reunion Professor of Sacred Rhetoric and Elocution

THE REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.

Memorial Professor of New Testament Literature and Exegesis

THE REV. JAMES H. SNOWDEN, D. D., LL. D.

Professor of Systematic Theology.

THE REV. DAVID E. CULLEY, Ph. D.

Assistant Professor of Hebrew and Acting Librarian.

THE REV. WILLIAM H. JEFFERS, D. D., LL. D.

Lecturer on Ecclesiastical History

PROF. GEORGE M. SLEETH.

Instructor in Elocution

MR. CHARLES N. BOYD.

Instructor in Music

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME VI.

JULY, 1914

No. 5

Ministerial Efficiency

REV. WILLIAM P. STEVENSON, D. D.,

As I understand it, the exercises of this hour belong especially to this class of young men who, having completed their Seminary course to their own credit and to the satisfaction of their teachers, are about to begin the active duties of the Christian ministry. I esteem it a great privilege as well as an undeserved honor that at such an interesting and important point in their lives I should be permitted to say a few words to them in the way of congratulation and counsel; and because this day and this service must ever be related so intimately to their future careers, I trust I shall not be thought discourteous to others in my audience if I take the liberty of talking to these young brethren as though they alone confronted me. I hesitate to acknowledge even to you, my sympathetic brothers, how many years have elapsed since I received myself the parting blessing of the old Seminary, your Alma Mater and mine, not only because I am reluctant to confess my dangerous proximity to that bourne across which no pastor-seeking committee ever comes, but also because the number of those years, if known, might justify expectations of hearing weightier and worthier words of wisdom and guid-

Address to the Graduating Class, May 7th, 1914.

The Bulletin of the Western Theological Seminary.

ance than I shall be able to give you. I have not forgotten, nor shall I ever forget, the tender solemnity of the exercises attending my own graduation, and if the fond dreams and eager ambitions which my classmates and I then cherished have not been fully realized by some of us, we cannot, and we do not, lay the blame at any other doors than our own. We had, as you have had, the best and wisest of teachers, and just because I know the soundness, the thoroughness, and the practical nature of the instruction our Seminary has always furnished, I am constrained to say to you who have spent three years within her halls, "If you have not heard and heeded Kelso and the other prophets, neither will you be persuaded though one rose from the other side of the clerical dead line to exhort you". But you have not been careless or negligent in improving the opportunities of these precious years or you would not have been handed a few moments ago those signed and sealed evidences of your professors' approval, and hence there are many subjects, running all the way from ordinary politeness to extraordinary polemics, from table manners to theological methods, from the fitness of your dress to the appropriateness of your address, from the polishing of your shoes to the furnishing of your minds and the furbishing of your thoughts, concerning which you need no further admonition from me.

I might, perhaps, encourage your hearts a bit by telling you what a sublime and noble profession you have chosen, or rather to which we trust you have been chosen, since your work is to be along the same lines and in closest partnership with Him who came to reveal the mind of God to sinning and suffering humanity, and to seek and to save the lost. Your minds will be constantly—not intermittently, as must be the case with men of other callings, but continually—occupied with subjects that inspired the mighty Calvins, the fearless Luthers, the consecrated Wesleys, the impassioned Whitefields, and the eloquent Spurgeons. You will be nurturing your souls amid those pages where John Milton fed, which quickened the sanctified imagination of Bunyon, which enriched the medita-

Ministerial Efficiency.

tions of Thomas à Kempis, and taught saintly Jeremy Taylor and the seraphic Summerfield to sing their celestial melodies. Then, too, in your relations to others, you stand in a position of highest privilege and responsibility, being charged with the duty of keeping them reminded of the eternal verities, and in constant touch and sympathy with the things that abide. You will come to men in their deepest, direst need, and you will bring with you that which will meet that need; and men will come to you with their darkest, heaviest sorrows, and it will be your privilege to console them when "other comforts fail and other helpers flee". Can anything be more winsomely attractive than to be permitted thus to live and serve? To labor for the unveiling of the Master's face to men; to hold steadily before the world its greatest need—Jesus Christ and his Spirit; to mend the broken chords in men's aching hearts and fit them to vibrate again under the Redeemer's gentle touch; to gather the whole world, the nations now sitting in darkness, and the people who have seen the great Light, into one majestic chorus that shall shake the eternal hills with its adoring anthem to our God,—I say, can there be any calling more nobly useful, more alluringly attractive, or more richly rewarded in itself than this?

But though I am tempted to dwell longer upon the glorious aspects of the life and service now opening its doors so invitingly to each one of you, yet I am going to deny myself this pleasure, and by urging upon you the cultivation of certain qualities, my own lack of which leads me to commend the more earnestly, seek to point the way by which you may more worthily serve your high calling. So I want to say to you, my young brethren, that if I were given the chance to begin over again and start anew in my ministerial life with you, I would give myself not less, I hope, to the careful preparation of sermons, but I certainly would devote myself more studiously and systematically to the preparation of the preacher.

I have nothing to say against the drill our Seminary gives us in the mechanics of sermon building, but it sometimes happens that the young theologian gets the impression that the

The Bulletin of the Western Theological Seminary.

most important thing about a minister's work is to know how to construct a sermon, failing to realize that a man may know all about how to make a sermon and yet know but little about the function of preaching. I am not thinking now particularly of the elocution, the literary style, or the manners of delivery, but of something more fundamental, namely, the preacher himself.

The trouble with a great many of us preachers, and against which I seek to warn you, is that we pay too much attention to the building of two sermons for next Sunday, and pay too little attention to the great work of storing up information in the only place where it can ever be of any real use,—in our own minds; that we live too much from hand to mouth, as it were, mentally and homiletically, and although very active in organizing our products, we give too little consideration to the organizing of our intellects. We work up into sermons the material we gather from week to week out of commentaries, encyclopedias, libraries, and the newspapers, but too few of us keep our minds busy in creating and depositing truth, and fact, and spirit in the chambers of our intellectual and imaginative life. And until we learn to do this, while we may be able to pump out of our cistern that which has rained down upon us from heaven knows where, we will never overflow with the sparkling freshness and natural spontaneity of a spring, but will preach more because of Sunday's inexorable necessity, than because of the joyous inward compulsion of having something that clamors for utterance.

You may think that the ability to preach in this latter way can come only as the result of long experience and the acquisition of a plethoric and pliable vocabulary, but while this in a measure is true, I am convinced that such a method will insure to the average man the highest average effectiveness, for I believe that Dr. Lyman Abbott is right when he says that the minister who cultivates himself rather than his sermons, though he may not be as good a preacher as another who reverses this order for the first five years, he is pretty

Ministerial Efficiency.

certain to be quite as good after the second five years, and for all the rest of his life he is sure to be far better.

Being persuaded of the truth of this, I am naturally led to say in the second place that if I were starting over with you, I would give myself from the very beginning most diligently to the effort to learn to talk. I know the ink that has been spilled in defending the revered and scholarly manuscript, and I know the atmosphere that has been seven times superheated in the vehement commendation of preaching without notes; and since there are so many excellent and distinguished exceptions to every dogmatic assertion about the best method of sermon delivery, and since it is undeniable that one man may do the best work possible to him by a method that would spell comparative failure for another, I shall therefore not seek to lay upon any of you any binding rule in this regard. At the same time, since I am here to give you for what it may be worth the counsel growing out of my own experience and observation, I would say that while it is undoubtedly true that the worst preaching in the world, the rambling, ranting, warring kind, is not perpetrated through the manuscript, yet it is equally true that the best preaching in the world, the most attractive, inspiring and effective, has never been read from a manuscript. You know yourself that the man you like to listen to best is the man who talks to you,—if only he has something to say. So this answers one of the most important questions the preacher has to ask himself, namely, How shall I present my message that it may receive the most favorable and sympathetic hearing from my people?

And I think, generally speaking, the preaching that interests and impresses the majority of people the most, is simply dignified and intelligent talking, plain and persuasive talking, sincere and spiritual talking. Congregations will listen to that kind of preaching when they will go to sleep, or think about something else, under some other kinds, and why should one preach at all if he is not listened to, and listened to with interest, for what indeed shall it profit a minister though he should have a whole world of piety and parseable phrases and

yet lose the sole and entire attention of his audience?

Hence, for the sake of giving your message its best possible chance, I would advise you to make a strenuous and persistent effort to learn to talk. You saw in this city a few months ago how little the masses of the people cared whether a man had learning or logic, whether he graduated from a university or a baseball field, whether he kept his coat on or took it off, whether he stood on a platform or climbed up on a piano, whether he spoke in words that were conventional or used terms that scorched and shrivelled every rule of prosody and, as some of us might think, propriety also, so long as they felt themselves caught up and held in the grip of a strong man who knew how to talk. The first thing we ministers have to do is to get attention. Unless we get that we will never get anything worth while, and it is certainly clear that the man who gets this the quickest, who holds it the longest, and who makes it most fruitfully effective, is the man who can talk.

Let me say also that if I stood at the beginning of my ministerial service as you are standing, I would try to get more enthusiasm, more real, downright earnestness, into every day and every duty. There is a well-worn, but never to be worn out bit of wisdom which declares that whatsoever your hand finds to do you should do with all your might. Wholeheartedness, zeal, energy, enthusiasm,—these are the magic words in the vocabulary of action. The man who is really in earnest will accomplish more with only half an idea and only one talent, than the man who is apathetic and indifferent will accomplish with the whole of truth and ten talents. As George William Curtis would say, an engine of one cat-power running at its full capacity will do more than an engine of one hundred horse-power that is standing motionless.

My brothers, it is the earnest life, it is the “one-thing-I-do” sort of life, that is most prized everywhere, and in our pulpits no other kind of life should be tolerated. If you should visit the power house where the electricity is generated that lights this building you would find there a switch-board on which two kinds of registers are set. One kind

Ministerial Efficiency.

measures what is called the amperage, or quantity of electricity used, and the other measures the voltage, the intensity or quality of the current employed. The light that shines forth from these glowing globes does not depend upon the amperage, for the quantity of electricity may be larger or smaller; the light depends on the voltage, the intensity, that is, the quality. Quality, not quantity, produces light. I think it is something like that with persons. A man's ability may be great or small; ability is only amperage. But look at the earnestness, the intensity of his life; that is the voltage, and it is that which determines the light. A man may have, a man often does have, a great quantity of ability, sufficient to do many things creditably, and yet lacking this quality of earnestness he will do nothing sufficiently well to shine. Remember this, that although the men and women who make this world better may differ widely in wealth, in education, in natural ability and in opportunity, yet they will invariably be found to have at least one possession in common: they will all have earnestness of spirit; they take life and its duties seriously, zealously, enthusiastically. Their voltage is high.

And now the last thing I will mention, though it is by no means the last thing I would try to improve upon if I actually were permitted to start again, is this,—I would not only try to do more personal work myself, but I would insist more definitely for personal work on the part of the members of my congregation. I would diligently seek to disabuse the minds of my people of the widely prevalent idea that we ministers are the champions of the spiritual Israel whose duty it is to go out alone to do battle with the Goliaths of evil whilst they look idly, even though possibly admiringly and interestedly on, with nothing to do but shout if we win, or run away if we lose. I would put forth continuous effort to lead my people back to the practice of the primitive apostolic days when every hearer of the Gospel was also a herald of the Gospel, for those were the days we know when Christianity's sharpest trials were transformed into her most splendid triumphs.

The Bulletin of the Western Theological Seminary.

The commercial problem of our age is largely one of transportation. We have the factories, we have the mills, we have the goods. How shall we bring them to the notice and into the possession of the consumer? Similarly the problem of Christianity is chiefly one of distribution. We have the Bread of Life,—how shall we get it to the spiritually starving? The easy way is to open a well-filled storehouse and loudly invite everybody to come and help themselves; but the effective way is to send samples of this Bread, not in the form of tracts, but in the forms of our church members to every house and home.

It is a question of diffusion. We have the Light of the world. Yonder is the Sun of Righteousness with light, and warmth, and love, and healing in His beams. Here, all about us, is darkness, coldness, spiritual death. Yonder is the supply; here is the need. How can these two be brought together? And why is it that even on the hottest summer's day, if you ascend high enough, you are pierced with the cold? You are getting nearer the source of light and heat, but both light and heat are failing you, and if you could ascend still further and pass beyond the outer verge of the earth's atmosphere, both would fail you altogether. Though the sun would still be burning overhead, nearer than ever, all around you would be absolute darkness and infinite cold. There is no diminution in the source of light and heat; it is the medium for conveying them that is lacking. To warm and enlighten the earth, not only is it necessary that there should be the glorious sun in all the splendor of its unfailing resources, but wrapped close around the earth, with an ardent pressure that brings it into unceasing and insistent contact with every atom of it, there must be an atmosphere that can transmit and diffuse the light and warmth originating in, and proceeding from the sun. And hence, I say that whilst spiritual power and provender are of God, the transmission and distribution of that power and provender are for you and your people. God supplies, you must apply, and the supreme need of the world to day is for men and women of surrendered hearts, and consecrated lives, and

Ministerial Efficiency.

a keen sense of personal responsibility; enough of them to create a world-encompassing atmosphere, absorbing and diffusing the light and love now streaming forth from the Sun of Righteousness, and making them visible realities and indisputable facts before the eyes of men. This atmosphere it is your business, my young brethren, to help create; this is what you are going forth, with the approval of our Seminary and under the guidance of the Great Head of the Church, to do.

Your commission reads just the same as that of your divine Lord, "As my Father hath sent me, even so send I you". Your task is the same as His,—“to seek and to save the lost”. Therefore your method and spirit must also be the same, for every real Christian man, no less than the true Christian minister, must be a reproduction—in miniature, 'tis true; faulty and imperfect, doubtless,—but, nevertheless, a recognizable reproduction of Christ; like Him, losing sight of self in the discovery and recovery of another; like Him who became like men in order that men may become like God. Individual effort, sympathetic contact, personal touch are the God-appointed, divinely-blessed, and eternally-effective means of redemption. Nothing will cleanse a soiled spirit but the touch of a clean spirit; nothing will strengthen a weak spirit but the contact with a strong spirit; it is, and it ever must be, a life for a life.

You can pay an evangelist with money, but you can't evangelize with money. People cannot be bought out of sin, nor punished out, nor educated out, but only loved out. "God so loved the world." You are beginning your ministry when some of the old-time forces and influences once potent in the direction of the Church and religion are no longer operative. Never again will men be driven to church by the civil law; never again will they be frightened into the church by being threatened with hell; never again will they need to go to church for information, or want to go merely because it is the fashion to go.

There is only one power left us, but be of good cheer, for that power is the pressure of love, and, thank God, it is the

The Bulletin of the Western Theological Seminary.

mightiest of all. If there be laws, they shall fail; if there be fears, they shall cease; if there be fashions, they shall vanish away: But love never faileth. It beareth all things, believeth all things, hopeth all things, endureth all things. Love, not law; love, not fear; love, not force, is inscribed on the banner that waves over you, that leads you forward in your holy war, and love's divinest symbol is the Cross. In this sign, my brothers, we shall conquer.

The Supremacy of the Spiritual

By HUGH THOMSON KERR, D. D.

These two books are essentially modern. The one deals with the problem of theology in its relation to individual life and salvation and the other with the Christian solution of the Social problem. In both volumes the modern point of view as to Biblical interpretation is presented and the place of philosophy in the interpretation of the facts of life is asserted and is always in evidence.

In both volumes there is a common note struck in the emphasis upon the spiritual life. The soul and not *things* is the ultimate reality. The infinite value of the human soul towers above all other values. The passion for the living God, and the cry for soul-righteousness is loud and insistent. That note is suggestive not only of these volumes, but of much of the literature in the thought of the present. Dr. Richard C. Cabot, in a little booklet on "The Christian Approach to Social Morality", says that anybody who presumes to advise the public on social questions ought to hang this inscription where the audience might see it and be cautioned by it: "This lecture will not solve fundamental problems,—Seek ye the Lord". That is a real message and it is the message of these two interesting volumes. The conclusion of both volumes is the conclusion of Jesus,—"Seek first the Kingdom of God".

With that conclusion the authors would promptly agree, for Jesus is their guiding star. "In our day especially Christian thought is sweeping on to the real Jesus". There is no question about that. "The government is upon His shoulders" as never before. The danger is that we create our own conception of Jesus and paint an impressionist painting of him

Christian Faith for Men of To-Day. By Ezra Albert Cook, Ph.D., Chicago; The University of Chicago Press. 1913. \$1.50.

The Christian Reconstruction of Modern Life. By Charles Henry Dickinson, New York: The Macmillan Company. 1913. \$1.50.

The Bulletin of the Western Theological Seminary.

and call that the "real" Jesus, instead of comprehending all the details of the Gospel portrait.

Dr. Ezra Albert Cook, of the Congregational College of Canada, Montreal, writes the volume on "Christian Faith for Men of To-Day". It is an attractive title and we read it expectantly. It was written as a text book for College Classes and Adult Bible Classes and Y. M. C. A., and kindred organizations and has the suggested appreciation of such leaders of thought as President William Douglas MacKenzie, of Hartford, and Dr. William Adams Brown, of Union, and Frederick M. Harris, of the International Committee of the Y. M. C. A.

The book contains eight chapters, each one prepared and arranged for class instruction and discussion. The titles are suggestive and interesting. "The Bible as a Written Revelation". "How to Use the Bible". "What shall we believe about God?" "Man, Sin and Salvation". "What shall we believe about Jesus?" "What shall we believe about the Last Things and the Future Life?" "How shall we cultivate and express the best Faith?" If the author can answer these arresting questions and fill these chapters with good things for the men of to-day, then this is just the book that we have been looking for and the one that will meet the need of the time. The volume concludes with a carefully prepared appendix containing notes and Scriptural references which in many respects is the most valuable part of the book, and could have been incorporated in the text.

On the whole the discussion fails to satisfy. The author is somewhat too anxious to present the point of departure from accepted truth than to effect the co-ordination of the old and the new. It may be quite true that "it is a great deal better to be right than "Orthodox" and to have a teachable mind than a fixed body of doctrine however reverend from age and association", but one wants the positive constructive truth that will speak with convincing and converting authority and not mere negations that criticize the past without creating a better present. While saying this we are not blind to the fact that many clear and helpful paragraphs are found here, with

The Supremacy of the Spiritual.

new light reflected upon old truth and new paths of approach to the Palace of the Great King, marked out for willing feet. Let this sentence stand: "Christianity possesses two concrete elements whose value for its growth and permanence is of immense and peculiar value. The first is the person and teaching of Jesus as described in the New Testament. The second concrete element making for the permanence of Christianity is the Bible".

"The Christian Reconstruction of Modern Life", by Charles Henry Dickinson, is a thought-provoking book. The author says it was written in response to the entreaty, "Write the spiritualizing of the social Gospel in words not too hard for us". On the whole it is a book rather hard to read and one wonders all the while if the author really succeeded in this matter of demanded simplicity. He sets out with the thesis that civilization and Christianity do not spring from the same root. One is from above and the other is from beneath. One is born of the Spirit of God and the other within the spirit of man. Civilization is Hellenic in its origin and seeks the appropriation of the world. Christianity is Semitic and seeks not the winning of the world, but the transformation of the world. The first part of the book deals with this world conflict, and the second presents the solution as belonging to the supreme task of Jesus. It is Jesus who is the great mediator, the great redeemer, the great reconciler. The Semitic secret was the supremacy of the soul above the world of sense and things, and this too is the secret of Jesus. The Christian missionary does not need to defend twentieth century civilization, for it is not of our civilization that he is an ambassador. Jesus did not present two Gospels, one social and the other individual, he presented one all-inclusive Gospel which regarded the human soul as of infinite value, but realized that the individual discovered itself and found itself only in the social. "Jesus is the social redeemer, because he is the discoverer of the individual soul". The individual soul fulfils its potencies as each personality gains itself from other personalities. A passion for social salvation throbs through every page of the book.

The Bulletin of the Western Theological Seminary.

"Our intensest anger is not that mouths are hungry, but that insufficient physical nourishment means mind and heart unfed; not that bodies are crowded together in the homeless warrens of poverty, but that then the soul is without air to breathe or room to grow in, and the decencies and dignities owed to manhood, womanhood, and childhood are denied; not that men's shoulders are bowed down by hopeless aimless labor, but that the soul's power to do its proper task is crushed out of it. The demand is not for things, except as they serve souls, not for conditions, except as conditions serve the inner life" (p 293). The central energy that realizes the social redemption, and transcends the world is the power of Jesus. His one Gospel is the quickening of the spiritual life in the soul of man until the world is in subjection to the mind of the Spirit.

The tone of Mr. Dickinson's suggestive book is Hegelian and that philosophy colors his presentation of truth. Indeed it might be truly said that in these volumes, as in many of the treatises of a similar character, the subjectivity of the spiritual, supreme as it is in the thought of the writers, overshadows the personal and leads to a diffusion of faith which lessens rather than strengthens the grip of the spirit.

The President's Report.

To the Board of Directors of the Western Theological Seminary:

I hereby submit the annual report of the Faculty for the year ending April 30, 1914:

ATTENDANCE:

The total attendance for the past year has been 86, which has been distributed as follows: Fellows, 2; graduates, 14; seniors, 23; middlers, 13; juniors, 24; special, 11. (One name repeated).

FELLOWSHIPS AND PRIZES:

In the class of 1914 the fellowships were awarded to Dwight M. Donaldson, a graduate of Washington and Jefferson College, and Leroy C. Hensel, a graduate of Otterbein University. The Hebrew prize was awarded to Mr. John Greer Bingham, a graduate of Grove City College, with honorable mention of Arthur Reno Porter, a graduate of Westminster (Pa.) College.

ELECTIVE COURSES:

The following elective courses have been offered during the term of 1913-14:

Professor	Subject	No. of Students
Dr. Kelso	Old Testament Prophecy	19
	Old Testament Exegesis (Is. 1-12)	5
	Comparative Religions	12
Dr. Culley . . .	Hebrew Sight Reading (seniors)	3
	Hebrew Sight Reading (middlers)	6

The Bulletin of the Western Theological Seminary.

Dr. Breed	Pulpit Drill	20
	Evangelism	20
	Pedagogics	21
Dr. Schaff	Modern Church History	20
	American Church History	15
Dr. Farmer	Social Teaching of the New Testament	26
	Introduction to the Epistles	4
Dr. Snowden	Psychology of the Christian Soul	18
	Philosophy of Religion	18
	Christian Ethics	16
Dr. Benjamin	Sociology	16

SEMINARY EXTENSION :

Courses of popular lectures on theological themes, which were inaugurated a few years ago, have been continued. During the summer vacation of 1913 Drs. Farmer, Snowden, and Kelso conducted a Bible Institute at Cross Creek Church, Presbytery of Steubenville. Drs. Farmer, Snowden, and Professor Sleeth assisted at a Bible Institute held at the Mill Creek Presbyterian Church, Presbytery of Beaver.

During the term Dr. Farmer gave a course of lectures on "The Social Teachings of Jesus", first, at Greensburg every Tuesday evening for six weeks at a union meeting of all the Protestant churches of the town; and second, on six successive Sunday evenings in the First Church of Uniontown.

Several country churches are anxious to arrange for Bible Institutes to be conducted by the professors of the Seminary, and the problem before us is how to limit these extra activities, so as not to cripple the work in the Seminary.

LITERARY WORK AND EXTRA-SEMINARY ACTIVITIES OF THE PROFESSORS:

Dr. Breed reports he has done comparatively little work outside the Seminary during the past year, stating "The preparation of my new and revised course on Pedagogics has required an immense amount of study and labor and left time

The President's Report.

for little else". As president, he has directed the activities of the Pittsburgh Academy of Science and Art and has succeeded in increasing the membership from about 500 to nearly 1000. He has preached many Sundays, lectured once before the Pittsburgh Academy of Science and Art, and has published an article on Pedagogy and also several reviews in the Seminary Bulletin.

Dr. Schaff has been diligent in literary work, as the following list indicates:

The presentation of the Intermediate Catechism to the General Assembly meeting in Atlanta, Ga.

An address at the Pan Presbyterian Council in Aberdeen in June on "The Fundamental Articles of Christianity as Shown in the History of the Church".

Several articles from abroad published in the Presbyterian Banner.

A paper read before the American Society of Church History in New York City, December 28, 1913, on the *de Ecclesia* of John Huss.

A series of articles in the Presbyterian Banner on the "Intermediate Catechism in Use".

Several articles in the Presbyterian on the same subject.

Several articles in Hastings' Dictionary of Religion and Ethics.

Dr. Farmer, who, as has already been stated, has been unsparing both in the time and effort which he has devoted to giving Extension lectures, has published an article on "The Historic Jesus" in the Seminary Bulletin. In this article he has presented a criticism of recent discussions in Germany. He has also preached on many occasions.

Dr. Snowden has handed in the following report of his extra-classroom activities:

Three addresses before presbyteries.

One historical address at a church gathering.

The Bulletin of the Western Theological Seminary.

One literary lecture.

One address before workingmen in Pittsburgh.

One baccalaureate address before a High School.

One college sermon at Grove City College.

Eighty-five sermons in forty-nine churches.

Published twelve articles in the Westminster Teacher.

Published one volume of about 600 pages on "The History and Literature of the Hebrew People", being the Second Year in the Senior Graded Sunday School Lessons.

Dr. Culley has been preparing an Introductory Hebrew Grammar, which he used in mimeograph form with the junior class during the last year. He hopes to put this into more permanent form in the near future.

Dr. Kelso's chief literary work has been in connection with the editing and publishing of the Seminary Bulletin, and for the Bulletin he has written a number of reviews. The financial campaign and the presentation of the cause of theological education in the churches have occupied most of his time and have made heavy demands upon his strength.

LECTURES:

A course of lectures on "The Rising Church in Asia", by the Rev. Arthur J. Brown, D. D., had been arranged to be delivered on the L. H. Severance Foundation. The death of Dr. Brown's son made it impossible for him to fill this engagement, and the course has been postponed until the next term.

President Ormond, of Grove City College, has agreed to give a course of lectures on the Elliott Foundation sometime during the year 1915, on some subject dealing with the relations of Philosophy and Christianity.

The first course of lectures on the Severance Foundation have just been published by Fleming H. Revell. They are entitled "Sociological Progress in Christian Lands". At the

The President's Report.

request of the publishers, the president of the Seminary furnished an introduction for this work.

The following special lectures have been given in the Seminary chapel:

"The Long Lost Hittites", Professor Edgar J. Banks, Ph. D.

"The Church and State in Germany", Rev. J. F. Dickie, D. D.

"Home Missions", Ralph A. Felton.

"China", Rev. A. A. Fulton, D. D.

"Missionary Work in West Africa", Rev. William C. Johnston.

"Missions in China", Rev. Henry W. Luce.

"The Student Volunteer Movement", Mr. D. F. McClelland.

"The Every Member Canvass", Rev. A. F. McGarrah.

"Old and New China", Dr. Frederic Poole.

"Jewish Missions" and "Zionism", Mr. Maurice Ruben.

"The World Progress of Prohibition", Professor Charles Scanlon.

"Sermon Preparation", Rev. William A. Sunday, D. D.

"Impressions of China", Rev. Stanley White, D. D.

"Mission Work in India", Rev. A. L. Wiley, D. D.

"The Sons of Martha and the Sons of Mary", Rev. C. F. Wishart, D. D.

"The White Man's Alaska", Rev. S. Hall Young, D. D.

"The Menace of Mohammedanism", Rev. S. M. Zwemer, D. D.

On the Day of Prayer for Colleges a sermon was preached to the students by Rev. Hugh T. Kerr, D. D.

VISITATION OF CHURCHES AND COLLEGES:

Wherever the opportunity has offered, the president or members of the faculty have presented the cause of theological

The Bulletin of the Western Theological Seminary.

education to the churches of this region, and have addressed colleges on the claims of the Christian ministry.

DINING ROOM :

The chief innovation in the life of the Seminary has been the opening of our dining hall, which occupies one entire wing on the fourth floor. The operation of the dining hall began the first of December and has been conducted continuously ever since that date. We have been able to furnish the students good, wholesome food at a flat rate of four dollars a week. A student manager acts as purchasing agent and book-keeper and also supervises the servants. A committee of three students, one from each class, constitute the medium of communication between the student body at large and the management of the dining room.

In general, the student body has been very well satisfied with the meals that have been served to them. There was some serious criticism at first, but it was largely due to the fact that the organization had not found itself. Financially, results have been very gratifying, as we were assured by other institutions that we would face a heavy deficit; but receipts and expenditures nearly balance.

*FINANCES :

During the past year a Committee of the Board of Trustees conducted a so-called whirlwind campaign, beginning October 24, and closing November 3d. As a result of this campaign, a little over \$136,000 have been actually subscribed; but a campaign conducted by laymen, in the interest of a Theological Seminary, has much larger implications than the money which is actually subscribed.

For current expenses 8 individuals contributed \$2,700.00. In addition to this, 115 churches contributed a total \$2,427.92.

*For details see Treasurer's Report.

The President's Report.

In this connection it will not be amiss to give a comparative financial standing for the past five years, for it is five years since this Board elected the present incumbent to the office of President.

	1909	1914	Increase
Real Estate	\$250,000.00	\$327,850.80	\$ 77,850.80
Endowment	716,257.00	833,081.09	116,824.09
Income:			
From permanent funds	39,450.00	48,428.92	8,978.92
From other sources	1,327.00	6,502.79	5,175.79
	<hr/>		<hr/>
Total	40,777.00	54,931.71	14,154.71

THE NEW ADMINISTRATION BUILDING:

At a recent meeting of the Finance Committee of the Board of Trustees a resolution was adopted which will be presented at the meeting of the Board of Trustees to-morrow (May 8), recommending that Seminary Hall be torn down during the coming summer and as much of a new group of buildings be erected as our funds justify. If the Board of Trustees adopt this resolution, the erection of a new building will be commenced sometime within the next three or four months.*

It is not inappropriate to remind you that this may be the last meeting of the Board of Directors which will be held in this room, a room where the Board has probably met for over sixty years and which is hallowed by many precious memories and associations. From its walls a cloud of witnesses veritably look down upon us.

*At their annual meeting the Board of Trustees appointed a Building Committee, composed of Messrs. George B. Logan, J. B. Finley, D. McK. Lloyd, S. S. Marvin, and Dr. Kelso. Later this Committee organized by electing Dr. Kelso chairman and selecting Mr. Hannah architect. Detail plans and specifications are now being prepared by Mr. Hannah.

The Bulletin of the Western Theological Seminary.

The Faculty of the Seminary recommend :

(1). That the following members of the senior class receive the regular diploma of the Seminary :

Maxwell Cornelius	D. George MacLennan
Dwight M. Donaldson	Mark Brown Maharg
George Morgan Duff	Albert Newton Park, Jr.
James A. Fraser	Walter Brown Purnell
James Wallace Fraser	George Hopkins Shea
Leroy Cleveland Hensel	Albert Samuel Sheppard
Edwin Carl Howe	William Riley Van Buskirk
Julius Kish	Hess Ferral Willard
Nodie Bryson Wilson	

(2). That the following graduate students be granted the degree of B. D. :

Louis Chowning Allen
Erwin Gordon Pfeiffer
William Henry Schuster
James A. Fraser (a member of the graduating class).

(3). That the following partial students, who have spent three years in the Seminary, be granted a certificate covering the courses which they have completed and in which they have passed examinations.

William Horatio Crapper
George Wesley Guthrie
Alfred Henry Reasoner

All of which is respectfully submitted,

JAMES A. KELSO,
President.

Seminary Finances

Herewith is presented a condensed financial statement of the Western Theological Seminary for the year ending April 30th, 1914, which shows a deficit in operation of \$7,483.57. This deficit was caused through the payment of \$3,179.90 for interest on the loan of \$68,000.00 borrowed towards the close of the preceding fiscal year to complete the payments for the New Dormitory, and also for some \$6,629.26 of what may properly be classed as extraordinary expenses. Part of these expenses will have to be renewed from year to year, but not on such a large scale.

It is unfortunate that so much should have come within one year, but all the items as shown in the report were necessary. The property, with the exception of the present Administration Building, is now in good condition.

It will be seen that the total fixed income from investments was \$48,428.92, which, while an increase of nearly \$1,300.00 over the previous year, is still very considerably less than the fixed expenses.

The generous contributions from individuals and churches continued, amounting to \$6,502.79.

The increase in the deficit in income as the result of the past year's operation has compelled a similar increase in the amount of uninvested funds, which still further impairs the income of the Seminary from its investments.

During the fiscal year there was received on account of subscriptions to the New Dormitory, \$2,536.50, and for the New Administration Building and debt, \$46,489.09. This money was applied, so far as it would go, to the reduction of the Seminary's indebtedness.

The only increase in funds during the year came from the sale of \$4,900.00 of Annuity Bonds.

The books, accounts, and securities of the Seminary were audited by the Audit Company of Pittsburgh, and found to be correct.

Respectfully submitted,

COMMONWEALTH TRUST COMPANY
OF PITTSBURGH,

Treasurer.

Condensed Financial Statement

For Year Ending April 30th, 1914.

INCOME RECEIPTS

From Investments	\$ 48,428.92
“ donations to expense accounts	1,084.20
“ donations to contribution account	2,960.44
“ donations to pension funds	2,458.15
<hr/>	
Total receipts for operation	\$ 54,931.71

INCOME DISBURSEMENTS

Salaries, expenses, taxes, etc.	\$ 47,806.12
Pensions paid during year	4,800.00
Interest on building loan during year	3,179.90
Extraordinary expenses	6,629.26
<hr/>	
Total expenditures from income	\$ 62,415.28

PERMANENT FUNDS

	Amount	Invested
Contingent	\$ 177,457.68	\$ 172,144.01
Endowment	194,030.01	186,632.40
Lectureship	3,711.35	2,957.35
Library	31,176.93	30,789.90
Reunion and Memorial	112,280.29	108,079.00
Scholarship	140,631.41	125,492.45
Sacred Rhetoric and Elocution	79,669.49	79,185.98
Church Music Instructors	14,527.24	13,500.00
President's Chair Endowment	5,000.00	5,000.00
L. H. Severance Mis. Lectureship	5,000.00	5,000.00
New Administration Building. .	47,458.51	

Condensed Financial Statement.

	Amount	Invested
Real Estate and Buildings	283,350.80	327,850.80
Pres. Chair End. "N. W. Conk- ling Foundation"	100,000.00	100,000.00
Annuity Bonds	4,900.00	4,300.00
	<hr/>	<hr/>
	\$1,199,193.71	\$1,160,931.89

BUILDING FUNDS

Balance April 30th, 1913, New Ad- ministration	\$ 500.00	
Dormitory	432.92	
	<hr/>	
		\$ 932.92
Donations received during year, Dorimtory	2,536.50	
New Administration	46,489.09	
	<hr/>	
		49,025.59
		<hr/>
		49,958.51
Paid on account of Commonwealth Trust Com- pany, Loan		47,000.00
		<hr/>
Balance April 30th, 1914		\$ 2,958.51

INCREASE IN FUNDS DURING YEAR

Proceeds of sale of Annuity Bonds	<hr/>
	\$4,900.00

Literature.

St. Paul—A study in Social and Religious History. By Adolf Deissmann, Professor of New Testament Exegesis in the University of Berlin. Translation by Lionel R. M. Strachan, A.M. New York: George H. Doran Company. 1912. \$3.50.

Those readers who are already familiar with Dr. Deissmann's writings in the *Neue Bibelstudien*, or in his very illuminating "Light from the Ancient East" will find in the "St. Paul" the same crisp, clear, pregnant sentences that characterize those works. Dr. Deissmann has a keen perception of truth and a very apt expression of it; for example, "The world of St. Paul is the world of the olive tree". His estimate of Paul in the world's religious history, "not a tampering with the gospel of Jesus, but a securing for the many the experience of God which had been the possession of One". The style will commend itself to the new reader, for neither in classroom, where we had the pleasure of listening to many of these pages in lectures, nor in his writings does the author indulge those long sentences which seem to be the delight of the German. And this book adheres very closely to his classroom manner.

The purpose of the Study as announced in "The Problem and Sources", Chap. I., is to see "the man of Tarsus in the sunlight of his Anatolian home, and the clear air of his Mediterranean world among the simple folk of his social stratum"; to show that he is "essentially a hero of piety first and foremost. That which is theological is secondary with him. That the naïve is stronger with him than the premeditated, the mystic stronger than the dogmatic. Christ means more for him than Christology, and God more than the doctrine of God. To show that he is far more a man of prayer and witness, a confessor and prophet, than a learned exegetist and brooding dogmatist". Such being the author's avowed purpose, which he consistently follows, it will readily be seen that in some quarters at least the propositions and conclusions of the book will be little short of revolutionizing.

The purpose as announced in the first chapter he pursues through eight other chapters:—The World of St. Paul, St. Paul the Man, the Jew, three on the Christian, the Apostle, and last his place in the World's Religious History.

The Sources are the Pauline writings which the author holds are more properly letters than epistles, not conventionalized and premeditated, but natural and naïve. Indeed a mere comparison of the letters with corresponding details in contemporary papyri shows us clearly the non-literary character of the Pauline Texts.

All the chapters are full of meat for the student, but especially good is the study of St. Paul the Man. Reading this chapter we feel how intensely human was this travelling tentmaker of the Ghettos of Corinth, Ephesus, and Rome. We see the obviously great contrast which existed between his ailing, lashscarred, broken body and his indomitable mind; the contrast between his humble

Literature.

prostration before his Lord, and his majestic self-confidence before men; his tenderness toward those of the household of faith, and his harshness when he is angry and writes like a taskmaster with stinging words. We see too, the cosmopolitanism of this erstwhile narrow Pharisee. Summing up, we will agree with the author that the dynamic in Paul was his talent for religion. He was one of the few men of whom rightly it might be said that he was a religious genius.

The chapter on St. Paul the Jew quite naturally falls into smaller scope and of all is the least interesting and informing.

The three on St. Paul the Christian are of the highest order for help in throwing light on perplexing words and phrases of the letters. The discussion of the accounts of Paul's conversion is of special interest. After noting that this sudden conversion was no magical transformation, but had been psychologically prepared for by the prophetic inwardness of the old revelation acting on Paul, and his evident knowledge of the genuine tradition concerning Jesus, the author significantly says "And this (Paul's) description of the incident of his conversion is sufficient for the historian".

The treatment of the metaphors contained in the words under which a man is represented as standing before God, first as an accused person, secondly as an enemy, thirdly as a debtor, and fourthly as a slave, and that other important cycle of metaphors connected with slavery, with man a slave, and the various masters, sin, the Law, idols, men, and death, is very helpful to one who has found that our "beloved brother Paul writes things hard to be understood".

In all the chapters frequent and illuminating references are made to the author's well known work among the Papyri and Ostraca.

In closing, a word is due the translation. Mr. Strachan has faithfully given us the fine flavor of Dr. Deissmann's literary style. Accompanying the translation is an excellent map with Galatia, a little province, in orange. With reference to the South Galatian Hypothesis the author takes the position that the "Statements of Acts do not agree with the theory".

Two appendices follow:—A suggestive treatment of the Gallio inscription at Delphi and its light on Pauline Chronology; the other on the phrase of Acts 27:23 "To an Unknown God".

The book is a worthy addition to our Pauline literature, and if Dr. Deissmann has not succeeded in bringing us back from the "paper St. Paul of our Western libraries, Germanized, dogmatized, modernized, to the historic St. Paul", at least he has given us quite an impetus in the right direction.

W. G. FELMETH, '11.

Mingo Junction, Ohio.

Theological Symbolics. By Charles Augustus Briggs, D.D., D.Litt.
New York: Charles Scribner's Sons. 1914. \$2.50.

Dr. Briggs passed away before this volume was given to the public. The most of its pages, however, he had seen in print and corrected. A judicious note introduces the volume from the pen of President Francis Brown, one of Dr. Briggs' earliest pupils in Union

The Bulletin of the Western Theological Seminary.

Seminary and his colleague for more than a quarter of a century. Dr. Brown lays stress upon Dr. Briggs' learning, his "deep and firm convictions", and his warm interest in the unity of Christendom. The work was no hasty production, but the subject of study and immediate preparation for a number of years. It is one of three volumes by Dr. Briggs, upon the subject of creeds and the credal differences of Christendom, the other two being "Church Unity", 1909, and "Fundamental Christian Faith", 1913. The volume is especially noteworthy on account of the subject treated, the conclusions reached, and the fact that it is the final work bearing Dr. Briggs' name, issued under the author's full control.

In four departments of theological authorship Dr. Briggs made for himself a place of much distinction among American scholars. In the department of exegesis, his "Commentary on the Psalms" was his most elaborate work; in general Biblical learning, his work on "Biblical Study", published in 1883, was the most notable of several volumes. The author's contributions to historical investigation are embodied in his valuable work on American Presbyterianism and his equally valuable studies upon the period of the Westminster Divines, chiefly set forth in the pages of the Presbyterian Review of which he was one of the editors. To studies in ecclesiology and the creeds of the Christian Church he devoted his last years. It would be difficult to say in which of these four departments Dr. Briggs' contributions have been most noteworthy. In my own judgment, his services in the department of historical study have not been excelled in value by his services in any of the other three. And to this class of services belongs that remarkable collection of documents of the Westminster period which now enriches the shelves of the Union Seminary and which Dr. Briggs' keen scent and indomitable energy collected.

Instruction in symbolics as a distinct part of the theological curriculum is a comparatively new thing among us. It was begun in Union Seminary in 1870 by the appointment of Philip Schaff as the incumbent of the chair of Theological Encyclopedia and Symbolics. A few years later the distinctive chair was abandoned, though Dr. Schaff continued to lecture on these subjects. The chair was re-established with Dr. Briggs as the second incumbent. The titles and the subjects, now so familiar, were not generally understood in 1870. When the chair of Theological Encyclopedia and Symbolics was created in that year, the witty and acute editor of the New York Observer, Dr. S. Irenaeus Prime, said to Dr. Schaff, "Pray tell me the name of your professorship". On hearing it, he replied, "Theological Encyclopedia and Symbolics! As for symbolics, I never heard of that in my life, and as for encyclopedia, if you are professor of that, Union Seminary needs no other". The subject of ecclesiology is now urgent, and the study of symbolics, which is essential to it, has become one of much importance in the theological seminary.

The "Theological Symbolics" presents the subject under three leading heads. (1) Fundamental Symbolics (pp. 1-121), a treatment of the three Creeds of early Christianity—the Apostles', the Nicene, and the Athanasian—and also the Chalcedonian statement on the person of Christ. (2) Particular Symbolics, setting forth the Tridentine and Vatican standards and the origin of the Protes-

Literature.

tant Reformation and its symbols. (3) Comparative Symbolics, in which are set forth the distinctive principles and doctrines of Protestantism and the distinctions between Calvinism and Arminianism. The work closes with a brief summary which attempts to give a solution of the differences which now divide the Church into different communions.

Dr. Briggs' wide sweep of the symbolic field is that of the thoroughly informed student: his treasures of learning are evident; his introduction of historic details of men and movements imparts added life to the discussion; his independence of judgment is everywhere apparent. To all readers interested in the ecclesiological movement of the age, the volume offers most valuable instruction, and the positive statements, even where they do not meet with assent, will always stimulate to serious thought. It is a book most worthy to be read for the fulness of its materials.

Having said thus much and with some hesitation in view of the fact that Dr. Briggs was one of my theological teachers and that he has passed to that realm where all questions now disturbing our peace are settled, I must call attention to considerations which make it necessary for the Protestant reader to be on his guard in reading the volume. To my mind, Dr. Briggs minimizes the strength and significance of the positions of Protestantism where they are opposed to the positions of the Roman Catholic communion. This is done by the failure to set forth the Protestant positions with their Scriptural background, and, on the other hand, by giving to Catholic views a modified statement, such as I do not find in standard Catholic writings. I mean by this that these views, such as purgatory, transubstantiation, the sacrifice of the mass, are not stated with the implications they carry, say for Thomas Aquinas and the Schoolmen, for Bellarmine, and, to mention our own very popular and specious Roman Catholic writer, Cardinal Gibbons, in "The Faith of our Fathers". To Bellarmine, that most eminent of Roman Catholic controversialists, strange to say, there is not a single reference in the volume.

In the second place, at controverted points between the Protestant and Roman Catholic theologies, Dr. Briggs, while stopping to criticize at one point, gives no criticism at another, so that the volume as a critical discussion of doctrinal differences is uneven. And, in the third place, where strong statements are made, as for example in the subjects of the papacy and the immaculate conception of the Virgin Mary, the apostolic institution of the former and the fact of the latter seem to be accepted without any attempt to put the reader in possession of the Scriptural evidence, and, in the case of the papacy, without adducing the more recent historic objections on the subject by Schnitzer and other scholars.

Exactly what was in the mind of Dr. Briggs in pursuing such a method I can not exactly determine. But I take it for granted that in the preparation of the volume he was moved by a consuming ardor to promote the unity of Christendom. Possibly this may be the explanation of a treatment of the Protestant position, which at a number of points is misleading. If there is no more to be said for the distinctive tenets of Protestantism than the work contains, the reader will have to confirm his faith by resort to some other author. It is fair to say, if I understood Dr. Briggs rightly in my

The Bulletin of the Western Theological Seminary.

last conversation with him, he took the position that the day for polemics is past and that symbolics should be treated in an irenic spirit and with a unionizing purpose. Very true. But at the same time, differences, if they are to be stated at all, must be stated with their full implications; and if they are to be subjected to critical discrimination, this must be applied to all points of difference and with regard in each case to the Scriptural and historical grounds on which these differences have been maintained.

In confirmation of these strictures, I may give some illustrations. In speaking of the article in the Apostles' Creed concerning *hades* (p. 67), Dr. Briggs says: "The common ignoring of *hades* altogether, among Protestants, as an intermediate state of salvation, and the opinion that all those who are saved at all immediately at death ascend to heaven, are altogether unscriptural, unhistorical and unreasonable". A statement so emphatic, it would seem, ought not to be made except after a discussion of the subject from all standpoints. It is not enough to call forth the Fathers as witnesses as the author does. The Reformers took other ground and had their reasons for so doing. The Westminster Confession asserts the immediate beatific vision after death. John xxii held a view of the beatific vision condemned by the Sarbonne as heresy. If there were reasons for their view, Scriptural or rational or historical, why should they not be stated? And especially might this be expected in view of the fact that in the several places where the doctrine of purgatory is referred to, as on pp. 163, 174, 327, the protest of the Reformers and the statement made by the Council of Trent are mentioned, but no reasons given for or against the doctrine. The general reader might well get the idea that the doctrine of purgatory, with indulgences wisely dispensed, is a doctrine both Scriptural and reasonable, as well as historical.

In regard to the papal office. Dr. Briggs may fairly be interpreted to take the position that the papacy is of divine institution. In a crucial passage "the foundation of St. Peter and St. Paul" is spoken of as "recognized from the most ancient times and the primacy of St. Peter given to him by the Saviour and transmitted to his successors in the see of Rome" (p. 124). During the progress of the work there is no attempt to set forth the grounds, exegetical and historical, upon which the Protestant world refuses to accept the claim stated fully for the first time by Leo I., in the middle of the fifth century. To state the Roman Catholic position with apparent favor and to confirm it by the statement that "Protestant writers usually misrepresent" when they ascribe the long struggle of Rome with Constantinople "to jealousy and an eager grasping after authority" does not seem to be the proper method of treating such a grave question.

If we turn to the question of papal infallibility, the case is the same. A favorable attitude is taken to the definitions of the Vatican Council without giving the Protestant position any chance to express itself. I hardly dare to quote the sentence from Dr. Briggs' treatment of the Council's first decree lest I misinterpret the author. It runs thus (p. 227): "With these qualifications Protestantism can make no valid objection to this decree". And yet this decree reasserts the coördinate authority of tradition and Scripture, the authority of the "old Latin edition of the Vulgate" and denies to the indi-

Literature.

vidual the right to interpret Scripture contrary to the true sense held by Holy Mother Church and to the unanimous consent of the Fathers! Dr. Briggs then states at length that the decree of infallibility has reference only to questions of faith and morals, not even suggesting that the expression "faith and morals" is one of acknowledged uncertainty. He asserts that Protestants do not generally understand the meaning of the decree. The case of Honorius I., Dr. Briggs affirms is not well taken as an argument against the doctrine. The author's right to express a favorable opinion of the doctrine of papal infallibility cannot be questioned. My point is that, in doing so, a work on Comparative Symbolics ought fairly to state the other side, for the papacy was a subject of treatment in the Protestant Confessions down to the Irish Articles and the Westminster Confession. Without discussion, to throw aside the case of Honorius as not pertinent seems strange in view of the attitude taken by Bishop Hefele, Doellinger, and other Catholic scholars of the period of the Vatican Council. Even Pastor devotes time to explaining how such a decree as that of Innocent VIII. against witches in Germany is compatible with papal infallibility. And why should not some definite reference be made to those many cases in which the solemn decisions of popes have been reversed by the considerate humanity of modern times and the progress of historic study, such as the condemnation of Magna Charta, the perpetual demarcation of all America between Spain and Portugal, in the name of St. Peter and St. Paul, etc., the awful fulmination against Lewis, the Bavarian, the fulmination against the followers of John Huss, the fulmination against the Jansenists, the recurring proclamations concerning the Inquisition, the claims of ecclesiastical authority over the state by Gregory VII and Innocent III, the decree announcing the multiplication of the wood of the cross, and the bull *Unam Sanctam* of Boniface VIII, declaring that it is of necessity to salvation to every creature that he be subject to the Roman pontiff! And, if we were to come to most recent times, we could recall the fulminations of Leo XIII, of most honorable memory, against the Protestant Missions in Rome as worse than brothels and against the princes of the Reformation period as stained by ambition, unchastity, and crime, and his pronouncement of the spurious passage of 1 John, v. 7, genuine. It is true that all these fulminations may be set aside as impertinent, that is, as not pertaining to "faith and morals", but not by all of us who still regard the conditions of individual salvation as not subject to the statement of Boniface VIII, or any other pontiff, and who still hold that, if papal infallibility is a real prerogative, it would certainly have avoided the origination of the papal inquisition and the sanction of the Spanish Inquisition. The other side should have been given a fair hearing, for the question of authority in the Church is summarized in the Protestant Confessions.

It is interesting to state here that Dr. Briggs (p. 14), upon the basis of assurance made to him personally by Pius X, as well as "on the authority of the best Roman theologians and canonists", declares that Protestant scholars are in error in classifying the Syllabus of Pius IX, 1864, and other kindred documents as symbolical, or, as we should say, infallible. He declares (p. 234) the same thing of Leo XIII's decision on the validity of Anglican orders. He

The Bulletin of the Western Theological Seminary.

also expresses the opinion that Pius X's fulmination against Modernism is "not symbolical or infallible". The latter is, however, authoritative enough to bring excommunication upon Schnitzer of Munich and others for calling its positions in question. As regards the Reformation, it is well to find Dr. Briggs' good historical scholarship setting itself against that school which is doing all it can to make out that the Reformation was not only an evil in itself, but an evil which might have been avoided. He says "Reformation by revolution was inevitable" (p. 143). It seems to me, however, that Dr. Briggs (p. 255), not only exaggerates the differences among Protestants as to the two fundamental principles of that movement, but that he misstates the case when he affirms the supreme authority of the Scriptures to be the distinguishing principle upon which Protestants lay most stress. The very expression applied to this principle might be taken as showing that Dr. Briggs is wrong. It is called the formal principle, while justification by faith was called the material principle. Certainly Luther gives no just ground for this judgment. Dr. Briggs, while recognizing this reformer's great personality, declares that "in a reckless way he did irreparable injury to cherished institutions and established Christian doctrines". Of course, this is a vital question to be settled in a work on Comparative Sybolics, to be settled, however, not by an emphatic declaration, but by a clear comparison of the antagonistic views. And it is difficult to understand what Dr. Briggs, a man of great moral fervor, exactly means when he opens the historical treatment of the Reformation with the statement that "Erasmus was the greatest man of the Reformation period". It seems to prejudge Luther and to reduce in advance the value of his work and the work of his co-Reformers.

The same rules of criticism which I have thus far been applying may be applied to Dr. Briggs' treatment of the priesthood, confirmation, and the immaculate conception of Mary. In the treatment of the last doctrine, there is no hint of a reference to the exegetical curiosities from the Old Testament by which Roman Catholics have buttressed it, or to St. Bernard's famous theological objection to the doctrine.

The way in which, in discussing the principle of authority, the volume places the Church and the Bible in antithesis as the medium, on the one hand, for the Catholic, and, on the other, of the Protestant, I refer to because it is a common way of doing, and, as it seems to me, is most misleading. The ruling statement is made (p. 255), that "the Roman Catholic reformers made the Church the chief medium of religious authority, the Protestants, the Bible". Not only are the Protestants here put in the position of disparaging the Church, but the Catholic hierarchy is virtually hidden under the title "Church." For it is the hierarchy which has stated the doctrines in which Protestants and Catholics disagree. That was what Cyprian contended for as the prerogative of the hierarchy. "The Church cannot err, but what is the Church?" exclaimed Wessel. Protestants also love the Church and are laboring for its extension even though they reject Bellarmin's definition. If priestly pardon, the sacrifice of the mass, the immaculate conception of Mary are to be accepted because they have been declared by the "Church", why not also the punishment of heresy by the death sentence as favored

Literature.

by Leo I, justified by Thomas Aquinas, declared formally by the Fourth Lateran Council, and vigorously applied by Innocent III, Gregory IX, Innocent IV, Sixtus VI, Innocent VIII, and other popes? Scripture and tradition as sources or channels of authority in the Catholic Church are on a par. But, if one Wyclif is rightly against tradition and the practice of centuries, the Protestant position is to follow him. The criticism upon the "Theological Symbolics" is not that it seems on vital questions to favor the Roman Catholic position, but that, in doing so, Protestant positions are disparaged or discredited without being given a chance to be heard before the bar of Scripture or the bar of history. Any opinion advanced by Dr. Briggs deserves respectful hearing, for Dr. Briggs had one of the most active minds the last fifty years of American Church History have produced; but ultimately the value of judgments in a volume of this character must be determined by the clear interpretations of the credal statements themselves and the judicial weighing of the considerations drawn from Scripture, reason, and history upon which credal statements are based.

Dr. Briggs expresses the opinion that there are important questions yet to be decided in the realm of symbolics and that it might be well for the Vatican Council to resume its sittings and settle them. If the assumption of Mary, to which he refers as one of the doctrines which many Catholics wish to have authoritatively announced (p. 235), is one of them, we hope it will not be reconvened.

The volume does not map out the course to be followed to secure Christian unity, nevertheless it makes the suggestion that sometime in the future "this unity may be arranged in a supreme jurisdiction" (p. 412). Christian recognition is greatly to be desired. A unity which depends upon a single human government we may doubt the desirability of, even if there were any signs of its being realized. Many there are who are better satisfied with the supreme jurisdiction of Christ, the Head of the Church, and such geographical or tribal jurisdictions as the Christian piety and wisdom of the different ages may demand. It is doubtful whether the interests of human law and order would be advanced by returning to the jurisdiction of one single presiding emperor. Human nature is not yet homogeneous enough to locate in one topographical seat universal spiritual dominion. The other day, one of my students to the question, 'What is papal infallibility?', replied that the pope is sinless. The student was embarrassed. He knew better. But should the time come when the pope finds himself sinless, and is beyond controversy infallible, then the matter of a single earthly jurisdiction will be worth thinking about seriously. I look more to Christ's words, "The kingdom of heaven is within you" and their realization as the starting point and norm of all true unity. The truth is that it seems to be a most Scriptural tenet that in proportion as the individual's apprehension of Christ and his law grows, the less importance will be attached to formal ecclesiastical governments and hierarchical jurisdictions.

DAVID S. SHAFF.

The Bulletin of the Western Theological Seminary.

A Handbook of Apologetics. Alfred Ernest Garvie. New York: Charles Scribner's Sons. 1913. Cloth, 12 mo., XII.+241 pp. Price \$0.75.

This compactly written volume, one of the "Studies in Theology" series, contains an interesting survey of the field of apologetics from the Ritschlian point of view. Like the companion volumes already published, it aims to meet the needs of the general reader rather than the specialist—minute discussion is omitted and technical niceties are not insisted upon—nevertheless, he who so desires will find in the footnotes and the bibliographical references ample help toward an exhaustive study of the topics presented.

As is well known, the author is one of the most skillful and sympathetic of the genial company who have adapted the views of Ritschl and his followers to the needs of the English speaking world. To be sure Dr. Garvie is no slavish transcriber of the mind of the "master". He has added a little here and subtracted a little there; cleared away this obscurity and smoothed down that roughness; with the result that Ritschlianism becomes under his careful tutelage fit for the daily companionship of the pious. Nevertheless the main features of the system are not obliterated. For one thing the distinction between religious and theoretic knowledge is not lost sight of. It appears in the view that the function of apologetics is persuasion rather than conviction. This has its merits: apologetics ought never to content itself merely with the demonstration of a rigid logical system for the intellect of man to take or reject; and also its dangers, chief of which is that, in the zeal of persuading, all that would cause opposition is suppressed or at least treated with so light a touch as to give rise to the apprehension that what is commended is not the whole of Christianity but only so much as will win favor in the eyes of "our friends, the enemy". Thus modern science and philosophy, not Scripture, become normative for our belief, and, consequently, if our persuasion is successful, we win men to modern science and philosophy not to Scripture. It is not easy to avoid the impression that Dr. Garvie has fallen under the spell of the idols of the Ritschlian theatre. He continually corrects the views of the writers of Scripture by reference to present day thought, the truth of which is tacitly assumed. Religion, for example, is vaguely described as "one of man's responses to the world about him", a "somewhat" which deals with a "somewhat", so wholly in the world flux that all attempts to define it run the danger of misrepresentation. Religion is correlated with Revelation but Revelation is man's progressive discovery of the divine, dimly and mistakenly at first and finally more clearly when Jesus Christ taught the use of the name, Father. This discovery, however, from below, up, is not what Scripture holds concerning Revelation as a process from above, down, from God to man. A similar exception might be taken to the view of inspiration and miracle as the recognition of God as the supernatural within and without respectively. Thus the New Testament is inspired merely as the literature of the pious community; it is not unique, for the church of to-day could equal it or even surpass it if as pious as the early church; its teaching is not infallible but merely probable. The miracles of the Old Testament are treated as non-existent while

Literature.

those of the New Testament are accepted because Christ performed them. Thus, whereas in olden days the miracles of our Lord were treated as proofs of Him, now He is used to prove the miracles. But once more this is not the view of Scripture. Dr. Garvie is driven to these conclusions perhaps because of his fear of theoretical knowledge. Let us notice in the next place certain deflections of Scriptural statements due to the deliberate neglect of historical evidence by a system that prides itself on being strictly historical. The supernaturalness of Christ is reduced to His moral contagiousness. The Christian salvation is described by using a selection of the value judgments of Christ in order to drain all confessional significance from ordinary soteriological terms. The Christian view of God and the Trinity which our author advocates is one which the Christian church officially rejects. The universal sinfulness of man is explained by the modern concept of social heredity.

These reflections are intended to apply to the underlying concepts of the book, not to the earnestness and enthusiasm of the author. A system which originated as a one-sided protest against a one-sided conception of Christianity cannot endure. The signs are not lacking that the system of Ritschl has done its work and is being absorbed in other movements. It will doubtless continue for some time in that popularized form called evangelical Ritschlianism, which has been not unaptly described as socialized pietism with a dislike for logic, or it will merge in a diluted rationalism. The volume before us shows the latter tendency. Nevertheless, all students may be recommended to read it: it contains many inspiring thoughts, its expositions are illuminating, its enthusiasm is contagious. Here we may look upon and learn from "the end of that which is passing away".

GEORGE JOHNSON.

Lincoln University, Pa.

Christianity and Sin. By the Reverend Robert Mackintosh, D.D.
New York: Charles Scribner's Sons. 1914. 75 cents net.

Sin we have always with us and a book on this subject having back of it the scholarship of the author of this volume ought to be of more than usual interest. The first four chapters deal with the history and growth of the ideas on the subject in earliest Israel to New Testament times. The author believes in the historical method and thereby keeps in touch with the concrete world of real life. He says: "If the Christian theologian of to-day is to keep in touch with all the Biblical material regarding sin, he must make it plain to himself and his readers that we start comparatively low down. The conceptions of sin which the earlier portions of the Old Testament Literature reveal might very nearly be called pre-ethical. Not until the great prophets of the Old Testament do ethical standards predominate. Not until we study the teaching of Christ and of the New Testament do we find such standards supreme. By way of illustrating some of the pre-ethical conceptions of sin he refers to the stories recorded about the Ark after its capture by the Philistines. Here he finds the idea of God's holiness to be a kind of physi-

The Bulletin of the Western Theological Seminary.

cal quality, possible of passing from what was divine property and 'tabooing' other things that came in contact. He believes that the ark carried the infection of the common bubonic plague as it was carried from place to place and says, "Is it not easier to hold that some of the stories record for us the beliefs of Israel rather than the actual policy and behavior of Israel's God?". In like manner he finds pre-ethical conceptions connected with the stories of David's census, the responsibility for the taking of which is attributed by the author of 2 Sam. to God and by the author of 1 Chron. to Satan. But the taking of it led to the anger of God. No real reason needs to be given for such anger, for according to the prevalent belief of Israel at that time, "God would cease to be divine if He might not indulge in the fullest caprice". The anger manifests itself in the form of a pestilence. Again, in the stories of David and Saul, David says to Saul when he has Saul in his power and spares him, "If Javeh has stirred thee up against me, let him smell an offering". A sacrifice will calm his wrath. Further David says, "If it be the children of men, cursed be they before Jehovah: for they have driven me out this day that I should not cleave unto the inheritance of Jehovah, saying go serve other gods". "They would localize Jehovah within the border of Israel as Chemosh is localized in Moab", that is, these words of David concerning the domain of Jehovah, which show a belief in Him at that stage as a tribal God. Or another instance was the practice of the curse in Israel, where the belief was that a curse was needed to set in operation the activities of their God, and once pronounced, operated regardless of consequences unless counteracted by a blessing invoked. This is seen in the case of Saul and Jonathan. Saul imprecates the death penalty upon any one tasting food before victory in the day's battle, but Jonathan, ignorant of the curse, partakes of some wild honey, and is barely saved from death. Here "it is still the thing done, not the thing deliberately and wrongly done, that incurs penalty".

The author next traces the growth of the ideas on sin as contributed by the prophets. He begins with Moses, and finds that while there is much that is uncertain about him, there can be no doubt that at least he planted the seed of those lofty conceptions which are contained in the ten commandments as we have them now, and of that ethical monotheism which reached such majestic heights under the great prophets. With the exception of Jeremiah and Ezekiel the emphasis of the great prophets in their preaching of righteousness and denunciation of sin is on the sin of the nation rather than the individual. The condition of the nation as it stood, they came to learn was hopeless, and needed a new and better day and relation to God ushered in by the proclamation of forgiveness of past sin. The Priestly Code next receives the author's attention, then the part Judaism played in the development of ideas. An illuminating chapter is given to John the Baptist, also a chapter each to Jesus Christ, Paul, and the teachings of the rest of the New Testament. Most of the ten Chapters that follow are given to the study of the question in the light of modern knowledge and a constructive presentation of the subject. We can not give all the author's conclusions. He believes in the awful reality of sin. He believes no one is guilty previous to a personal choice. Christ is the only Savior from sin to righteous living. He finds the central

Literature.

truth of the atonement in our sense of the sinfulness of sin, the wonderfulness of redemption and our willingness to trust the promises of Christ, while in the theology of Judaism just preceding Christ, death is due to sin, the author does not find that even the third chapter of Genesis so teaches and says the evidence of science, which is also God's revelation, is decisively against such a view. As to a personal Devil he thinks the question of whether there is such a being purely an intellectual problem and not a part of the Gospel. It is possibly a form under which a solution is sought for the problem of evil and in which the Gospel was preached. "In any case the faith of the Old Testament existed before there was a belief in Satan, and the faith of the New Testament will remain even if such belief vanishes". Anyone who desires a thoughtful, comprehensive survey in the brief space of 217 pages of this difficult problem will find it in this volume.

Cadiz, Ohio.

RODOLPH P. LIPPINCOTT, '02.

The Weaving of Glory. Sunday Evening Addresses from a City Pulpit. By the Rev. G. H. Morrison, D.D. Wellington Church, Glasgow. New York: George H. Doran Company, 1914. \$1.35.

This collection of Sunday evening discourses compares well with other similar volumes by the same author.

Dr. Morrison tells us in a former volume that "these brief addresses have been prepared from week to week after the more severe preparations for the forenoon diet were completed". It has been his habit at the morning service to treat the greater themes of Divine Revelation, and at the evening worship to discuss the practical, every-day phases of the Christian life, and thus apply the truth in a way to win those who are not interested in the Christian life and the house of worship.

His subjects are well chosen and well stated. They usually suggest to the mind of the reader the treatment that is given the text.

The texts are also chosen with care and suggest the more practical phases of the better life. There is no effort to secure odd or striking texts. The simple, plain, beautiful texts stand well with the subjects, and the two are suggestive to the mind and heart.

Dr. Morrison seems to be satisfied with the old Word as it is. There is no effort to explain but from the purely Christian point of view.

The discussions are not lengthy, but *multum in parvo*. His chief aim is to lift up Christ—to present the truth upon its own merits. He illustrates the spirit of John Howe when he said, "I know well I ought not to have any design for myself, which admits not of subordination to the interests and honor of the great God and my Redeemer, and which is not actually so subordinated". The variety and nature of subjects and texts, with their discussions, justify the author in giving to the volume its title "The Weaving of Glory".

The Bulletin of the Western Theological Seminary.

The homiletics is decidedly original. The divisions of each theme are logically arranged. The reader is led along paths which might seem familiar, yet to him are pointed out new beauties that were not noticed before. The author brings from the fountain of truth things both old and new.

In illustration he is not always original, but he resets many an old gem into a new setting that shows new beauties. The illustrations are apt and are made to throw new light upon deeper truths. They are used with an art that every public speaker should possess if he would be effectual.

The style of the author is clear, dignified, and popular. To be understood is evidently his aim. He has a vivid imagination. He omits the poetry.

There is no introduction. The book, taking its place among the other writings of the author, needs no introduction but the author's name. It contains 355 pages—is made up of thirty sermons.

Following are a few illustrations of the contents:

"The God of the Patriarchs"—Text: "The God of Abraham, and the God of Isaac, and the God of Jacob". The treatment is inferential and presents a continuous providence as well as special providences over the affairs of men and over the life of the individual—a hopeful, encouraging, and trust-inspiring truth.

"The Category of Genius", upon the text, "Who do men say that I am?". Here is an excellent discourse upon the absolute uniqueness of Christ. Men may be classified—the poet, the musician, the scientist, the moralist, etc.—but Jesus stands alone among men.

"The Preventient God", upon the text, "The Lord He it is that goeth before thee". Here is unfolded a Bible truth inspiring confidence in the heart of the pilgrim in his earthly career.

"The Tidings of the Breeze", upon the text, "The wind bloweth where it listeth, etc.". His thoughts here reach the deep things in a man's soul; they touch upon the mystery of the new birth.

"The Veiled Face of the Seraphim"—Isa. 6:2—"With twain he covered his face". He here moves one to the profoundest reverence for and trust in God.

The volume is to be recommended to all readers. It will be especially helpful to the young minister who is acquiring style and method in the construction of sermons. It will also illustrate to him the fact that the spirit-filled man is the man of the hour. He will find in it no doubts or speculations; but on the other hand a straightforward, manly, faithful, fearless dealing with the Word as it is. We can wish for the young man no better example of orthodoxy, logic, and spirituality. The more mature minister will find in it some things that he has missed in the past. It will prove a help to those members of the session who sometimes take the place of the pastor in prayer service. Such a volume of sermons is destined to give the author a place among the leading preachers of to-day.

W. SCOTT BOWMAN, '92.

Uniontown, Pa.

Literature.

Hepburn of Japan and His Wife and Helpmates. A Life Story of Toll for Christ. By William Elliott Griffis, D.D., L.H.D. Philadelphia: The Westminster Press, 1913. Pp. 238. \$1.50.

Hepburn—Japan—Griffis! The very combination augurs well for a book of unusual charm. The reader finds that this promise is amply fulfilled in the delightful pages in which the story is told. Hepburn during his life ranked second to none in missionary annals, and few men knew him as did Dr. Griffis, a companion and life-long friend. Furthermore, Dr. Griffis knows Japan as few Americans do, his acquaintance being based upon long residence and close study of its life and institutions, as well as as of its history. Closely and sympathetically he followed every change in the nation's life as it emerged from its isolation as a hermit people under despotic rule into a constitutional monarchy with no mean place at the council-table of the nations. As a consequence the book is saturated with the atmosphere of things Japanese, and is, by the way, as much an "appreciation" of the hero as a biography, owing its charm to no small degree to his warm and intelligent estimate of the worth of him whose life story is here told.

The book bears the title, "Hepburn of Japan", and tells the story of his modest and wondrously beautiful ministry to the people and kingdom of Nippon. James Curtis Hepburn was born at Milton, Pennsylvania, March 13, 1815, of godly parents. He received his intellectual training at Milton Academy and Princeton; and his medical course at the University of Pennsylvania, from which institution he received his M.D. in 1836. Although he never entered the ministry, as his parents hoped he would, yet to him was given to work most effectively for the Church of Christ, helping to establish it in Japan. By the author the periods of Hepburn's life have been summarized as follows:— (1) Training and Youth, 1815 to 1840. (2) Career as a Missionary in China and the Far East, 1840-1846. (3) Medical practice in New York, 1846-1859. (4) "Later service of thirty-three years as teacher, healer, lexicographer, translator, saint, and father in the Mikado's Empire". (5) Retirement at East Orange, N. J., 1892-1911.

Hepburn's decision to become a missionary came early in his life, one at which he arrived as he surmounted many difficulties and protests, but a decision from which he never varied, and throughout his life he was sustained by an unshakable conviction that he was following the clearly seen will of God. She whom he asked to become his wife, Miss Clarissa Leete, was of no small help to him in giving his final answer to the call, for it was her mind to go, even as it was with the young doctor. With whole-hearted consecration they pledged themselves to this work, and gave their splendid talents to it all through their lives. Dr. Griffis is warm in his praise of Mrs. Hepburn, as the subtitle of the book indicates. To her he attributes much of the influence that Dr. Hepburn was enabled to wield. It was her sphere to make the home, especially at Yokohama, a place of abounding hospitality for the stranger in his travels, for United States' officers, naval and diplomatic, for the missionary passing to and from America, in fact for all the Hepburn home was a haven of refuge.

Dr. Hepburn went out as a medical missionary, and he did noble service for the people of his day, and for the medical work

The Bulletin of the Western Theological Seminary.

which the Japanese carry on so successfully. Yet his great work was not only medical and scientific, in which he was a pioneer, but he left a most enduring memorial in the Japanese-English dictionary which even yet is a standard for students of that language. This work, monumental in its accuracy as well as in completeness, occupied many of the best years of his life, together with his work upon the translation of the Bible, marking him as a worthy contributor to the literature of that kingdom. The publishing of his dictionary was hailed by natives and foreigners as an event of national importance, and the work has been aptly termed "the golden key that opens the East to the West and the West to the East". Hepburn's medical skill opened the way for missions in that country, just as many another consecrated practitioner has done in other lands. This skill of his brought this quiet and cultured Christian gentleman into personal contact with many of Japan's strongest men. In his educational work he gathered around him a band of young men destined in later years to mold the life and institutions and the policy of the empire; and many of the signs of progress in national life since 1872 have borne the impress of his personality, as he trained the minds of those leaders-to-be.

In all this work, in his contact with the people of all nationalities as they flowed in and through that cosmopolitan centre, Yokohama, in his intercourse with the natives, in his scientific work as well as in his more strictly religious activities, there was that all-pervasive spirit of the most delightful Christianity with which he adorned the doctrine of our Savior in all things.

Seldom has it been given to a man to leave such an impress upon a people as did Dr. Hepburn upon Japan. He came to its shores in 1859, just after Perry's visit had aroused the country from its age-long seclusion, and there were the first stirrings of that life that has had such a marvellous development. God brought His servant when most needed, and when his life would count most strongly for Christ and civilization in the Island Empire. Probably no foreigner has had a larger influence over any country in its formative period, no one has left the stamp of his personality more indelibly upon a nation's civilization than did Hepburn upon Japan.

The reader of this book will receive several very clear impressions from its perusal. One is that of the power of the trained mind of a godly missionary in molding the life in the midst of which he moves; another is of the variety and scope of the work that lies at his hand; and still another is the fulfillment of the words, "Patience and pains in Jesus Christ will accomplish marvels". One closes the book with the conviction that he has been reading of a noble life, of a man who was used of God in a large way to win the Orient for Jesus Christ, and that the story has been told with a degree of sympathy and detail, not to say "hominess", that makes it a truly worthy and agreeable bit of missionary biography.

J. P. LEYENBERGER, '93.

Wheeling, W. Va.

Literature.

Habeeb, the Beloved. By William S. Nelson, D. D. Philadelphia: The Westminster Press. 1913. 75 cents.

Inside Views of Mission Life. By Annie L. A. Baird. Philadelphia: The Westminster Press. 1913. 35 cents.

While these booklets deal with a common topic, foreign missionary life, work, and problems, their method of treatment is widely different. *Habeeb, the Beloved* is not a biography, strictly speaking, but with this character as a centre, Dr. Nelson has given us a picturesque sketch of his labors in the vicinity of Mahardeh, a village of Syria, northwest of Hamath, near the historic River Orontes. Habeeb, the son of a weaver living in this Syrian village where he plied his trade, was converted to the evangelical faith as early as 1864. His father and fellow villagers, adherents of the Greek Church, subjected him to persecutions, but the convert remained steadfast. How he grew in grace and became an efficient minister of the Gospel is all recorded by the author in a lucid and charming style. Ten illustrations add to the attractiveness of the book and give the reader an idea of the local coloring.

The second little book transports us to the Far East, to Korea, and attempts to present 'the inner workings of the missionary's mind, heart, and soul, as they are wrought upon in the daily grind of service'. The temptations and trials of a missionary are set forth with marked frankness; his diversions and joys with a vividness possible only to one who has personally experienced them. The perusal of the chapter entitled, "How Busy Is the Missionary?" will change the opinion of those who consider the missionary's life a sinecure. We would recommend "Inside Views of Mission Life" to every prospective missionary (we almost said, to every candidate for the ministry), for its pages are marked by a sanity of judgment and show that the foreign missionary does not cease to be very human after leaving his native land.

JAMES A. KELSO.

Missionary Letter.*

Soochow, China,
March 6th, 1913.

My Dear Seminary Friends:—

The year just closed has been a memorable one in many ways. It has been a year of quick changes and momentous events. Change has followed change in such quick succession that it has been difficult at times to keep trace of them. It has been a year of uncertainty, of unrest, of war and bloodshed, and yet is has been a year of great opportunity and service for the Christian church. Except for a marked slackening in business enterprise which always accompanies and follows war and revolution and the constant dread and fear of attack when the center is quite near, those of us who have had the privilege of living in Soochow, have been exempt from actually seeing fighting and bloodshed and the horrors which always follow. During the last summer we had furious fighting on both sides of us at Shanghai and Nanking. The former is only fifty miles from us in one direction and the latter not quite two hundred miles from us in another direction. Nanking has suffered dreadfully since the first revolution, or rather, from the very beginning of the revolutionary times. It has been the scene of hard fighting and last summer after the revolutionary forces had surrendered it was the scene of looting, rape, and murder such as is seldom found in times of war. Its great suburbs was burned to the ground and its citizens within the walls were subjected to the most brutal treatment at the hands of the soldiers. The now famous General Chang has always denied that he had anything to do with this but it is the consensus of opinion that if he did not actually order, he made it possible for the outrages to take place. The city has not recovered nor will it be able to recover itself for many years to come. Once more the missionary has come to the front in carrying on great relief measures, and while there has been untold suffering in Nanking among the people of all classes yet there have been many blessings come out of the turmoil and unrest. Much good has been accomplished among those that have suffered and foundations have been laid on which great hopes for the future work of the city and church can be built.

As to the Republic at large I do not feel that there is much that is certain that I can offer you, for it is very possible that long before this letter reaches you the cable and newspaper would or might tell of some sudden change in governmental affairs and what I have written or might write, would be out of date before

*Rev. O. C. Crawford is a graduate of the Seminary, Class of 1900, and is the special representative of the Seminary on the foreign field, being partially supported by the faculty and students. The letter is, in an informal way, a report.

Missionary Letter.

it reached you. This much is certain that there is only a Republic in name now. The reins of government seem to be in the hands of one man and a few advisers. Yuan seems to have completely obliterated any trace of a government by the people. He has succeeded in abolishing two houses of congress and also in dissolving in appearance some of the most powerful tongs or political parties. They seem to be gathering together now in Peking what seems to be a representative congress or representative council. Just what this means now or will mean to a representative form of government it is difficult to say. I hope that it is the real beginning of the Republican form of government. The great trouble has been that the people have not been ready for such a form of government nor do I think they are ready now. But they are a little better prepared than they were three years ago.

Yuan has been much criticised and even abused. That he has carried things with a high hand no one can doubt who has followed the course of events out here. He has done many things which seems strange to us Americans and has done some things which would not have been tolerated long in our country or in some of the places on the continent. In a good many things I can see no excuse for him but at the same time I think it will have to be said that with a less firm hand at the helm things would have been in a much worse condition than they are now. That is saying a great deal for things are in anything but good shape in some parts of the country, but at the same time I am convinced that they might have been much worse if Yuan had not used some pretty strenuous measures. We do not approve of them but when you think of governing a people nearly four times as numerous as our American people one can see that strenuous measures are called for.

China's need seems to be for men who are honest and trustworthy. It is very largely true now as it was under the old regime that every man is working for himself and is in it to get all out of it he can for himself. I do not think that is wholly true for there are some fine men, especially among the younger men, who have been abroad and who have had touch with the church and the Y. M. C. A., but these men are to some extent in the background just now. There is what might be called a reaction setting in and old things and old ways are once more coming into sight and use but I do not think it will go far; certainly not far enough to be a real hindrance to any real advance movements. There is a great revival among the Confucionists, and there has been much agitation with regard to making Confucianism the state Church, and while Yuan himself has agreed to the old worship of Confucius being revived and has even gone so far as to say that the President arrayed in state clothes shall perform the rites on the set day, I do not think that that means any setback to the Church or that it is a real blow to religious freedom. It might seem so at a distance but I do not think so. There has always been much discussion as to whether Confucianism is a religion or not, and it has been very much revived of late. I do not think it is a religion. It has many good and beautiful teachings but contains nothing of sin and salvation. But however we may look at it, this much seems to be certain that a state religion, whether it is a real one or not, and a Republic cannot exist at the same time. I think that many here now see

The Bulletin of the Western Theological Seminary.

that and that in time it will work out all right. One of the most significant things of the year was Yuan's calling for a day of prayer all over the country. His attitude now about Confucianism does not quite seem to accord with his feelings at that time but even if that thing was only the master stroke of a politician (and I do not think it was entirely so) much good came from it, and the Church had set before it a splendid opportunity for testimony and service.

China's next great need is money. Given money and honest men to handle it and a little time I still believe that she could set her own house in order. She has many foes of her own within her own borders but I think her worst foes are a few outside nations who will do anything to get a foothold in China. Only to-day's paper tells of a big deal whereby Japan wants to get full control of the iron business for years to come and also that that country and her former enemy Russia, are still intriguing for railroad concessions in Manchuria. They have just given a big concession to the Standard Oil Company, but, so far as I can see, it seems to be honest. We can well congratulate ourselves that we as a nation are free from the land grabbing fever. I for one rejoice over the way the present administration at home has dealt with the financial situation out here and I hope they will continue to keep the same attitude.

The most remarkable thing about the entire situation is that in spite of the wars and turmoil and uncertainty that it has been one of the best, if not the best year, that the Church has ever had in China and that the door so widely opened a few years ago is still open and that the opportunities for service are just as great as ever. And of course that carries with it the greater responsibility of entering these doors and taking advantage of the opportunity thus presented. It has been my privilege to serve on a number of representative committees in my own Mission and then through membership on the China Council to come closely in touch with all of our Presbyterian Missions in China, so that I know whereof I write, both with regard to local conditions and those which prevail throughout our Missions. Everywhere it is the same story. People are willing as never before to listen to the preaching of the gospel and many, many people are enrolled as inquirers while large numbers have been taken into the Church. Our schools and hospitals are well filled and are working to their fullest capacity.

I presume that it is known to you all that during the last year we have received a very large number of reinforcements for the China Missions. We have also received a very liberal supply of money for the current work and the Board allowed an additional grant of \$10,000.00 for evangelistic purposes. In spite of all this the China Council at its last meeting passed estimates to be sent home to the Board calling for nearly two millions of dollars, if we include the great Shangtang University scheme, and have also asked for over one hundred new missionaries. That will give you an idea of the magnitude of the work which we are trying to carry on. And it ought to be said that this list of new property needed is not a stuffed one. It represents the actual needs and in fact does not fully represent them for no new property for men not actually on the field was asked for.

Missionary Letter.

The work in our station has been going along pretty much as usual. Our local or mother Church still continues to go forward under the efficient leadership of Pastor Chu. The crowds are too large for the building and it is entirely too small for the Sunday School work. I am hoping that some good friend at home will come up to our help and give us about \$2,000.00 to enlarge or rebuild this church. Our meetings in our large evangelistic center are just as large as ever. Only last night I had the privilege of preaching to at least 250 people in that place. It is opened three nights a week and we always have crowds like that. Our country work is in fine shape. Within the last three months we have had special meetings in two of our centers and the crowds and attention have been all that could have been asked for. In one of the places, a new center, where we had worked for only a short time, the meetings were especially fine. That place gives great promise for the future. We have only a day school building but it is quite overcrowded. It is a building which is intended for only about 50 pupils but we now have an enrollment of nearly eighty and about half of them are boarders. Our hearts are glad these days, for our new boarding school, given by some of the good friends at home, will be completed soon, and by autumn we hope to be able to accommodate one hundred and maybe one hundred and fifty boarders. You can hardly imagine what it means for us to be getting this new building. We have been working and praying for this for thirteen years that I know of and I suspect that Dr. Hayes, who has had charge of the school work for years, has been hoping for twice that long. However, hope is fast changing to fruition and we will hope to do much good for poor needy China with this school. We have also opened a new kindergarten and it is doing nicely. The little Chinese children take very readily to such things and it will surely be the means of doing much good. We are also to have a new building for that, one of our good American friends promising to build it as a memorial to his wife.

An event of more than passing interest during the last year has been the meeting of the Synod of the Five Provinces which was held here just about a month ago. Two or three things about that Synod are worthy of note. One is the territory covered and the immense population within its borders. It is supposed to cover the Provinces of Kiangsu, Chekiang, Hupeh, Hunan, and Anhwei. These provinces have a combined population of over one hundred and fifteen million people, and contain some of the most populous and famous cities in the Republic. Two of these provinces with a combined population of at least a million, are proverbial, the Chinese proverb reading: "Above is heaven and below are Soochow and Hangchow". Nanking has long been famous as the Southern capital under the Ming dynasty. After the revolution it came into prominence as the Provincial capital of the New Republic under Sen Yat Sen and since then it has been the storm center during the second revolution. Last summer its great suburbs was burned to the ground and the entire city looted and its citizens subjected to great suffering at the hands of a soldier mob under the notorious General Chang. Shanghai "near the sea" at the mouth of the great Yangtze River is growing by leaps and bounds and is fast becoming one of the greatest commercial centers in the world. One of the

The Bulletin of the Western Theological Seminary.

Provinces, Kiangsu, though next to the smallest in the Republic, ranks next to the largest Province, Shantung, in density of population, having, it is estimated, 620 people per square mile.

Statistics as a rule are dry but I suspect that some of you might be interested in a general summary of this Synod. The statistics handed in were very imperfect and so will not fairly represent all that belongs to the Synod. They are for a period of two years. There are five Presbyteries, having under them, seventy-two ordained pastors, sixteen licentiates, forty-two other helpers, eighty-three deacons, and there are sixteen students for the ministry. This refers only to the regular candidates for the ministry under the care of the Presbyteries as the men in actual training for Christian service is much larger. During the two years five hundred and forty-two members were taken into the Church and the total membership is now five thousand five hundred and forty-six. The Sunday Schools have a total membership of nearly six thousand and the contributions for all purposes, though very incompletely reported, reached a total of nearly \$13,000.00 Mexican.

Very fraternally yours,

O. C. CRAWFORD.

The Graduating Class.

Maxwell Cornelius—A. B., University of Wooster, 1911. Pastor, Presbyterian Church, Parker's Landing, Pa.

William Horatio Crapper—Moody Bible Institute, 1911. Pastor, Presbyterian Church, Newell, W. Va.

Dwight M. Donaldson—A. B., Washington and Jefferson College, 1907. Under appointment of Presbyterian Foreign Mission Board to Persia. Having been awarded the Seminary fellowship, Mr. Donaldson will spend the coming year at the University of Berlin.

George Morgan Duff—A. M., University of Princeton, 1909. Assistant to Pastor, East Liberty Presbyterian Church, Pittsburgh, Pa.

James A. Fraser—A. B., Central University, 1911. Pastor, Central Presbyterian Church, N. S., Pittsburgh, Pa.

James Wallace Fraser—A. B., New Windsor College, 1909. Pastor, Presbyterian Church, Sagamore, Pa.

George W. Guthrie—University of Wooster. Pastor, Presbyterian Church, Emsworth, Pa.

Leroy Cleveland Hensel—A. B., Otterbein University, 1909. Pastor, Presbyterian Church, Kinsman, Ohio.

Edwin Carl Howe—A. B., Grove City College, 1911. Under appointment of Presbyterian Foreign Mission Board to China.

Julius Kish—University of Wooster. Pastor, Mayflower Presbyterian Church, Cleveland, Ohio.

D. George MacLennan—A. B., Franklin College, Ohio, 1911. Pastor, Crooked Creek and Appleby Manor, Pa.

The Graduating Class.

- Mark Brown Maharg—A. B., Grove City College, 1911. Pastor, Presbyterian Church, Brilliant, Ohio.
- Albert Newton Park, Jr.—B. L., Franklin College, Ohio, 1910. Pastor, Presbyterian Church, Mannington, W. Va.
- Walter Brown Purnell—Grove City College. Pastor, Presbyterian Church, Dawson, Pa.
- Alfred Henry Reasoner—Pittsburgh Bible Institute, 1909. Teacher, Harblson College, Irmo, S. C.
- George Hopkins Shea—A. B., Lincoln University, 1911. Teacher, Beirut, Syria.
- Albert Samuel Sheppard—A. M., University of Princeton, 1913. Pastor, Presbyterian Church, Leechburg, Pa.
- William Riley Van Buskirk—A. B., Missouri Valley College, 1912. Pastor, Second Presbyterian Church, Mercer, Pa.
- Hess Ferral Willard—A. B., Bethany College, 1906. Pastor, Presbyterian Churches, New Matamoras and Powhatan, Ohio.
- Nodie Bryson Wilson—A. B., Grove City College, 1911. Pastor, Presbyterian Churches at Glenfield and Haysville, Pa.
- Louis Chowning Allen (post-graduate)—Princeton Theological Seminary, 1906. Assistant Pastor, Presbyterian Church, Asbury Park, N. J.
- Erwin Gordon Pfeiffer (post-graduate)—Princeton Theological Seminary, 1913. Vacation Bible School Work, Pittsburgh, Pa.

Directory.

This Directory contains the names of all students matriculated at the Western Theological Seminary, who are now living. The first section is an alphabetical list with classes and addresses. It is followed (p. 74) by a list by classes. In classes where there are two divisions, the second list includes the names of students who took only a part of their course in this institution. Where there are three divisions in a class, all partial students are put in the third division, while the second includes the names of those who received certificates of graduation. Post-graduate students who did not do their under-graduate work in this Seminary are listed on page 85.

Following this Directory (p. 86) is a list of students whose addresses are not known. In this section we have included the names of all former students whose biographical records are incomplete. The Faculty would be glad to receive information in regard to the persons whose names appear in this group, or corrections of errors in any part of the Directory.

Agnew, Benjamin Lashells..	1814 N. 7th St., Philadelphia, Pa.	1857
Alexander, Adolph.	Franklin Grove City, Pa.	1879
Alexander, Thomas Rush...	Washington, Pa.	1873
Allen, Cyrus Glenn.....	Weirton, W. Va.	1890
Allen, David Dinsmore....	Tacoma, Wash.	1884
Allen, Louis Chowning....	Asbury Park, N. J.	p-g, 1914
Allen, Perry S.	Commonwealth Bldg., Phila., Pa.	1877
Allen, Robert Hill.....	3978 McClure Ave., N. S., Pgh., Pa.	1900
Allen, William Elliott....	New Cumberland, W. Va.	1892
Aller, Absalom Toner.....	Osawatimie, Kan.	1886
Allison, Alexander Bertram.	204 Osgood St., N. S., Pgh., Pa.	1902
Alter, Robert L. M.	North Washington, Pa.	1893
Ambrose, John C.	Utica, Neb.	1887
Amstutz, Platte T.	Marquette, Mich.	1908
Anderson, Clarence Oscar..	Bellville, Pa.	1899-p
Anderson, John Thomas...	Round Lake, Minn.	1908-p
Anderson, Jos. McCullough..	Twin Falls, Ida.	1882
Anderson, J. Philander....	Central City, Neb.	1886
Anderson, Matthew Lowrie..	Norman, Ok.	1863
Anderson, Robert Elder....	Onarga, Ill.	1878
Anderson, Thomas Bingham..	Beaver Falls, Pa.	1871
Anderson, William Wylie..	Wooster, Ohio	1862
Armstrong, Frank Elmer...	Concord, Mich.	1887-p
Armstrong, Harry Patterson.	Winnebago, R. F. D., Ill.	1901-p
Armstrong, James Newton..	Blairstown, N. J.	1891
Arney, William James....	Atlantic, Pa.	1871-p
Arthur, James Hillcoat....	Nanking, China	1912
Arthur, Richard.....	1101 Clay St., Topeka, Kan. ...	1871
Asdale, Willson.....	Tipton, Mo.	1877

Directory.

Aten, Sidney Henry.....	Burt, Iowa	1908
Atkinson, William A.	Marysville, Ohio	1896
Atwell, George Perry	Greensburg, Pa.	1898
Aukerman, Elmer.....	Grand Junction, Iowa	1893
Aukerman, Robert Campbell	Sunbury, Pa.	1895
Austin, Charles Anderson..	1538 Linden Ave., Cincinnati, O	1894
Axtell, John Stockton.....	Homestead, Pa.	1874
Backora, Vaclav Paul.....	West Barnet, Vt.	1905
Bailey, Harry Addison.....	Tionesta, Pa.	1902
Baker, Henry Vernon.....	Glenshaw, Pa.	1908
Baker, James Robinson....	Newberry, Pa.	1891
Baker, Perrin.....	Belle Vernon, Pa.	1875
Banker, Willis George.....	Tahlequah, Ok.	1885
Barbor, John Park.....	Grove City, Pa.	1874
Barr, Alfred H.	Baltimore, Md.	1895-p
Barr, Floyd Walker.....	Sterling, Ill.	1911-p
Barr, Robert Lord.....	Independence, Kan.	1897
Barrett, William Leroy....	Bellefontaine, Ohio	1900
Barton, Joseph Hughes....	1210 Idaho St., Boise, Ida.	1884
Bartz, Ulysses S.	Fremont, Ohio	1896
Bascomb, Lawton Bristow..	11th Ave. and Center St., Bir- mingham, Ala.	1896
Baugh, Walter Henry.....	San Jose, Cal.	1882
Baumgartel, Howard J. ...	West Pittsburgh, Pa.	1913
Bausman, Joseph Henderson	Washington, Pa.	1883
Beall, Marion E.	Washington, D. C.	1882
Bean, George W.	606 Minnesota Ave., Kansas City, Kan.	1874
Beatty, Charles Sherrer....	Girard, Pa.	1900
Beatty, R. K.	Nickelville, Pa.	1908-p
Beatty, Samuel Jamieson..	Lansdowne, Pa.	1867
Bedickian, Shadrach V. ...	Honesdale, Pa.	1896
Beer, Robert.....	Valparaiso, Ind.	1861
Belden, Luther M.	4451 N. Winchester Ave., Chi- cago, Ill.	1864
Bell, Abraham T.	174 S. Spring St., Blairsville, Pa.	1872
Bell, Charles.....	R. F. D. No. 1, Ellwood City, Pa.	1899
Bell, L. Carmon.....	Huron, S. D.	1889
Bemies, Charles Otis.....	McClellandtown, Pa.	1897
Benham, DeWitt M.	Baltimore, Md.	1887-p
Bergen, Stanley V.	Dresden, Ohio	1910
Bergen, Harry H.	Dell Roy, Ohio	1912
Beseda, Henry E.	Port Levaca, Tex.	1911-p
Biddle, Richard Long.....	Crafton, Pa.	1895-p
Bierkemper, Charles H. ...	North Port, Wash.	1901
Bingham, William S.	Columbus, Ohio	1908
Bittinger, A. P.	Zellenople, Pa.	1903
Black, John G.	Richmond, O.	1891
Black, William H.	405 College St., Marshall, Mo. .	1878
Blackburn, John I.	Yokahoma, Japan	1881
Blacker, Samuel	Irwin, Pa.	1907
Blackford, John H.	R. F. D., No. 2, Freeport, Pa. .	1870
Blayney, Charles P.	Marshall, Mo.	1878
Blayney, John S.	Hutchinson, Kan.	1899

The Bulletin of the Western Theological Seminary.

Bleck, Erich A.	Lima, Ohio	1908
Boggs, John M.	Marathon, N. Y.	1885
Bonsall, A. J.	1531 Irwin Ave., N. S., Pgh., Pa.	1883
Boone, W. J.	Caldwell, Ida.	1887
Boothe, Willis A.	413 Fourth Ave., Pgh., Pa.	1882-p
Boston, Samuel L.	Wooster, Ohio	1886
Bovard, Charles E.	Waukesha, Wis.	1906-p
Bowden, George S.	Conemaugh, Pa.	1905
Bowman, Edwin M.	Brownsville, Pa.	1889
Bowman, Winfield S.	Uniontown, Pa.	1892
Boyce, Isaac.	Allison Park, Pa.	1884
Boyd, James S.	Fargo, N. D.	1858
Boyd, Joseph N.	Chicago, Ill.	1879
Boyd, R. Earle.	Kingsley House, Pittsburgh, Pa.	1914-p
Boyle, William.	Diller, Neb.	1888-p
Bracken, Theodore.	Phillipsburg, Kan.	1877-p
Bradley, Matthew H.	Painesville, Ohio	1874
Bradshaw, Charles L.	West Sunbury, Pa.	1891
Bransby, Charles Carson.	Margaretville, N. Y.	1913-p
Breck, Robert L.	Palo Alto, Cal.	1848-p
Breckenridge, Walter L.	Yuma, Col.	1886
Brenneman, George E.	3326 Allendale St., Pgh., Pa.	1914-p
Brice, James B.	Masontown, Pa.	1900
Brockway, J. W.	Apollo, Pa.	1897-p
Brokaw, Harvey.	Kure, Japan	1896-p
Brooks, Earle A.	338 Main Ave., Weston, W. Va.	1900
Brown, Alexander B.	Canonsburg, Pa.	1878-p
Brown, Charles H.	Winthrop, N. Y.	1898-p
Brown, F. F.	Demos, Ohio	1898
Brown, George W.	Youngstown, Ohio	1903-p
Brown, Samuel T.	Clairton, Pa.	1902
Brown, William A.	Sutersville, Pa.	1896
Brown, William F.	Canonsburg, Pa.	1868
Brownlee, Daniel.	Dayton, Ohio	1895
Brownlee, Edmund S.	Greenfield, Mo.	1889
Brownson, Marcus A.	215 S. 17th St., Phila., Pa.	1881
Bruce, Charles H.	Matawan, N. J.	1881-p
Bruce, Jesse C.	613 W. 143d St., New York, N. Y.	1876
Bryan, Arthur V.	Port Arthur, Japan	1881
Buchanan, A. M.	Morgantown, W. Va.	1882
Buchanan, Thomas N.	Wall Lake, Iowa	1877
Bucher, Victor.	Pleasantville, Pa.	1904
Burns, George G.	Millersburg, Ohio	1896
Burt, Percy E.	Mt. Pleasant, Ohio	1912
Bush, Merchant S.	1037 Rockland St., Phila., Pa.	1901
Byczynski, S. A.	Box 1376, Pittsburgh, Pa.	1908-p
Byers, Edward W.	Pitcairn, Pa.	1903
Byers, William F.	Bruin, Pa.	1910
Calder, Robert S.	Grove City, Pa.	1897
Caldwell, David.	New Brighton, Pa.	1894
Caldwell, William E.	Biggsville, Ill.	1882
Calhoun, Joseph Painter.	Knoxville, Tenn.	1880-p
Campbell, Charles M.	Boulder, Col.	1864
Campbell, Elgy V.	St. Cloud, Minn.	1864-p

Directory.

Campbell, Harry M.	Dormont, Pa.	1904-p
Campbell, Henry M.	Phoenix, Ariz.	1890-p
Campbell, Howard	Chieng Mai, Laos, Siam	1894
Campbell, Howard N.	New Philadelphia, Ohio	1887
Campbell, Richard M.	Pennsylvania Furnace, Pa.	1866
Campbell, Wilbur M.	Kiungchow, via Hong Kong, China	1898
Campbell, William O.	Sewickley, Pa.	1866-p
Campbell, William W.	1617 W. 13th St., Wilmington, Del.	1859-p
Carlile, Allan D.	630 Willoughby Ave., Brooklyn, Del.	1885
Carmichael, George	Buckhorn, Ky.	1900
Carr, William B.	Latrobe, Pa.	1873
Carr, William T.	Concord, N. C.	1864
Carson, Chalmers F.	Seville, Ohio	1881
Carson, David G.	Springfield, Ill.	1881
Chalfant, Charles L.	Boise, Ida.	1892
Chalfant, William P.	Ching-chow-fu, China	1884
Chapin, M. E.	Clarkson, Ohio	1879
Cheeseman, Charles P.	5919 Wellesley Ave., Pittsburgh, Pa.	1884-p
Cheeseman, Joseph F.	Manhattan, Mont.	1898
Cheeseman, Joseph R.	Portersville, Pa.	1878
Cherry, C. W.	Troy, N. Y.	1897
Chisholm, H. T.	Ashland, Ore.	1896
Christie, John W.	Van Wert, Ohio	1907
Christoff, A. T.	Kansas City, Kan.	1907
Clark, Charles A.	Punxsutawney, Pa.	1890
Clark, Chester A.	1365 Paulson Ave., Pittsburgh, Pa.	1909-p
Clark, James B.	Dayton, N. J.	1883-p
Clark, Robert L.	Lancaster, Pa.	1878
Coan, F. G.	Urumia, Persia	1885-p
Cobb, William A.	Cambridge Springs, Pa.	1899
Cochran, Charles W.	Templeton, Pa.	1913
Cochran, Wm. S. P.	Eustis, Fla.	1883
Cole, William D.	Flora, Ind.	1894-p
Coleman, Delbert L.	Weihhsien, Shantung, China	1913
Collier, Francis M.	617 Wright & Callender Bldg., Los Angeles, Cal.	1887
Collins, A. D.	Rugby, N. D.	1891
Collins, David G.	Chieng Mai, Laos, Siam	1886
Compton, Andrew J.	Tarpon Springs, Fla.	1861
Compton, Elias	Wooster, Ohio	1884-p
Condit, Ira M.	1300 Alice St., Oakland, Cal.	1859
Conkling, N. W.	Hotel Savoy, 5th Ave. & 59th St., New York	1861
Conley, B. H.	Cheswick, Pa.	1910
Connell, John	R. F. D., No. 2 Bridgeport, Ohio	1913
Conner, W. W.	Great Falls, Mont.	1899
Cooke, Silas	Orlando, Fla.	1874
Cooper, Daniel W.	Kirksville, Mo.	1859
Cooper, Howard C.	Philadelphia, Pa.	1906
Cooper, Hugh A.	Albuquerque, N. M.	1890

The Bulletin of the Western Theological Seminary.

Cooper, John H.	Johnsonburg, Pa.	1883
Corbett, Hunter.	Chefoo, China	1863
Cornellus, Maxwell.	Parker's Landing, Pa.	1914
Cotton, James S.	Apple Creek, Ohio	1896
Cotton, Jesse L.	1305 First St., Louisville, Ky. .	1888
Cozad, Frank A.	Mechanicstown, Ohio	1898
Cozad, W. K.	Worthington, Pa.	1893-p
Crabbe, William R.	Castleman St., Pittsburgh, Pa. .	1881
Craig, J. A. A.	Bentleyville, Pa.	1895
Craig, William R.	Butler, Pa.	1906
Craighead, D. E.	Carmi, Ill.	1891-p
Crapper, William H.	Newell, W. Va.	1914
Crawford, Frank W.	Franklin, Ohio	1905
Crawford, Frederick S.	Indiana, Pa.	1879
Crawford, John Allen	536 Haws Ave., Norristown, Pa.	1891
Crawford, Oliver C.	Soochow, China	1900
Cribbs, Charles C.	R. F. D., No. 1, Falls Creek, Pa.	1911
Crosser, John R.	Berlin, Germany	1885
Crouse, Nathaniel P.	Stanhope, N. J.	1879
Crowe, Alvin N.	Acton, Ind.	p-g 1900
Crowe, F. W.	40 Blackadore Ave., Pittsburgh, Pa.	1902-p.
Culbertson, Claude R.	Toronto, Ohio	1908
Culley, David E.	70 Kennedy Ave., N. S., Pitts- burgh, Pa.	1904
Culley, Edward A.	Parkersburg, W. Va.	1894
Cunningham, Harry C.	R. F. D., No. 3, Norwalk, Ohio	1899-p
Cunningham, James A.	Jamestown, Pa.	1892
Cunningham, L. W.	Tecumseh, Ok.	1909
Currle, Horace Charles.	Orbisonia, Pa.	1911-p
Danley, Philip R.	Cleveland, Ohio	1878
Daubenspeck, R. P.	Huntingdon, Pa.	1899
David, William O.	Butler, Pa.	1903-p
Davis, Herman U.	Mamont, Pa.	1898
Davis, John P.	Rawlins, Wyo.	1889
Davis, McLean W.	1007 N. 21st St., Boise, Ida. .	1896
Davis, Samuel M.	Anniston, Ala.	1869
Day, Alanson R.	Alexandria, Pa.	1862
Day, Edgar W.	Warwood, W. Va.	1882
Day, William H.	Sullivan, Ill.	1882-p
Deffenbaugh, George L.	Hillsdale, Ore.	1878
Denise, L. C.	New Kensington, Pa.	p-g 1905
Dent, Frederick R.	Youngstown, Ohio	1908
Depue, James H.	Cleveland Park, D. C.	1900-p
Dible, James C.	Lindsay, Cal.	1893
Dickinson, Edwin H.	Ligonier, Pa.	1880
Dilworth, Albert.	Hemet, Cal.	1863
Dinsmore, A. A.	201 W. 105th St., New York, N. Y.	1863
Dinsmore, John W.	San Jose, Cal.	1862
Diven, Robert J.	Petersburg, Alaska	1896-p
Dodd, Reuel.	Los Angeles, Cal.	1869-p
Donahay, Joseph A.	Barnesville, Ohio	1874
Donahay, Martin L.	Bowling Green, Ohio	1872

Directory.

Donaldson, D. M.	Berlin, Germany	1914
Donaldson, John B.	LaPorte, Ind.	1877-p
Donaldson, Newton.	Huntington, W. Va.	1883
Donaldson, Robert M.	317 McClintock Bldg., Denver, Col.	1888-p
Donaldson, Willson E.	Chicago, Ill.	1883
Donehoo, George M.	116 E. Rice St., Owatonna, Minn.	1897
Donehoo, George P.	Coudersport, Pa.	1886
Douglass, Elmer H.	118 N. State Ave., Indianapolis, Ind.	1905
Doyle, Sherman H.	4716 Warrington Ave., Phila- delphia, Pa.	1890
Drake, J. E.	Holland, Iowa	1891
Duff, George Morgan.	414 N. Hiland Ave., Pgh., Pa.	1914
Duff, Joseph Miller.	564 Washington Ave., Carnegie, Pa.	1876
Duffield, T. Ewing.	Hoboken, Pa.	1906
Dunbar, Joseph W.	Chester, W. Va.	1895
Duncan, John S.	Mercer, Pa.	p-g 1898
Duncan, Thomas D.	Perry, Ok.	1874
Dunlap, Eugene P.	Tap Teang, Siam	1874
Dunlap, John B.	Bangkok, Siam	1888
Eagleson, Alexander G.	Lore City, Ohio	1870-p
Eagleson, Walter F.	440 Garfield St., Toledo, Ohio.	1898
Eagleson, William S.	Columbus, Ohio	1863
Eakin, Frank.	Marburg, Germany	1913
Eakin, John A.	Petchaburee, Siam	1887
Eakin, Paul A.	Petchaburee, Siam	1913
Ealy, Taylor Filmore.	Schellsburg, Pa.	1872
Earnest, Harry L.	Lonaconing, Md.	1911
Earsman, Hugh F.	Knox, Pa.	1885
Eckels, M. J.	1625 Race St., Phila., Pa.	1882-p
Edmundson, George R.	Littleton, Col.	1892
Edwards, Charles E.	Iowa City, Iowa	1884-p
Edwards, Chauncey T.	225 81st St., Brooklyn, N. Y.	1884-p
Eggert, John E.	Chesapeake City, Md.	1880
Elder, James F.	Denver, Col.	1897
Elder, Silas Coe.	R. F. D., No. 13, Grove City, Pa.	1896
Eldredge, Clayton W.	610 Hayden Bldg., Columbus, O.	1895
Elliott, Arthur M.	Port Jefferson, N. Y.	p-g 1909
Elliott, Francis M.	Hammond, Ind.	1869-p
Elliott, John.	Oswego, Kan.	1852
Elliott, John Willlam.	442 E. State St., Sharon, Pa.	1885-p
Elliott, Orrin A.	Long Beach, Cal.	1870
Elliott, Samuel E.	Crafton, Pa.	1876-p
Elterich, William O.	Chefoo, China	1888
Ely, John Calvin	Oakland, Md.	1877
Ely, Robert W.	556 Jefferson St., St. Charles, Mo.	1885
Ernst, John L.	40th and Howley Sts., Pgh., Pa.	1914-p
Espey, John M.	South Gate, Shanghai, China ..	1905
Evans, Daniel H.	264 N. Heights Ave., Youngs- town, Ohio	1862-p

The Bulletin of the Western Theological Seminary.

Evans, Frederick W.	Denver, Col.	1905-p
Evans, Walter E.	Mt. Pleasant, Pa.	1905
Evans, William M.	1444 B Ave., Cedar Rapids, Ia.	1882
Ewing, Harry D.	Hoboken, Pa.	1897
Ewing, James C. R.	Lahore, via Brindisi, India	1879
Ewing, Joseph Lyons.	Jersey Shore, Pa.	1893
Farmer, William R.	1000 Western Ave., N. S., Pgh., Pa.	1895
Farrand, Edward S.	Los Molinos, Cal.	1888
Farrand, Fountain R.	Willows, Cal.	1883
Fast, Joseph W. G.	Kansas City, Mo.	1902-p
Felmeth, W. G.	Mingo Junction, Ohio	1911
Ferguson, Henry Clay.	1945 N. 31st St., Phila., Pa.	1885
Ferguson, Thomas J.	R. F. D., Mechanicsburg, Pa.	1878
Ferguson, William A.	Larue, Ohio	1865-p
Ferver, William C.	Hubbard, Ohio	1907
Fields, Joseph C.	Lebanon, Pa.	1899-p
Fife, Noah H. G.	2033 Locust St., Philadelphia, Pa.	1863
Filipi, B. A.	1472 S. 15th St., Omaha, Neb.	1902
Fiscus, N. S.	Pacific Beach, Cal.	1899
Fish, Frank.	Claysville, Pa.	1886
Fisher, George C.	Latrobe, Pa.	1903
Fisher, George W.	Trenton, Ill.	1861
Fisher, Grant E.	Omaha, Neb.	1896
Fisher, Jesse E.	Iroquois, N. Y.	1869
Fisher, S. G.	Clinton, Kan.	1869-p
Fisher, William J.	1242 Tenth Ave., San Fran., Cal.	1891-p
Fitch, Robert Ferris.	Hangchow, China	1898
Flanagan, James H.	Grafton, W. Va.	1857
Fleming, James S.	West Finley, Pa.	1879
Fleming, William F.	Tarentum, Pa.	1903
Fohner, George C.	Saltsburg, Pa.	1914-p
Foot, Samuel E.	Williamstown, W. Va.	1897
Foreman, C. A.	Rushville, Ill.	1900-p
Forsyth, Clarence J.	Groveport, Ohio	1884
Foster, Alexander S.	Station D, Portland, Ore.	1864-p
Fowler, Owen S.	Hopedale, Ohio	1903
Fox, John P.	Terre Haute, Ind.	1862-p
Fracker, George H.	Storm Lake, Iowa	1883-p
Francis, John J.	Afton, N. Y.	1869
Frantz, G. Arthur.	Marburg, Germany	1913
Fraser, Charles D.	West Middlesex, Pa.	1907
Fraser, Charles M.	Bessemer, Mich.	1881
Fraser, James A.	953 W. North Ave., N. S., Pgh., Pa.	1914
Fraser, James Wallace.	Sagamore, Pa.	1914
Frederick, P. W. H.	821 Northrup St., Portland, Ore.	1897-p
Fullerton, George H.	Springfield, Ohio	1861
Fulton, George W.	Kanazawa, Japan	1899-p
Fulton, John E.	Donora, Pa.	1897
Fulton, John T.	Red Wing, Minn.	1898
Fulton, John W.	Wooster, Ohio	1880

Directory.

Fulton, Robert Henry	Washington, Pa.	1871
Fulton, Silas A.	Holton, Kan.	1898-p
Fulton, William S.	Brookville, Pa.	1875
Funk, Abraham L.	201 Crawford Ave., Connells- ville, Pa.	1884-p
Funkhouser, George A.	Dayton, Ohio	1871
Furbay, Harvey Graeme	Helena, Mont.	1891-p
Gaehr, Theophilus J.	Box 176, Camden, Ohio	1904
Galbreath, John M.	Lincoln University, Pa.	1874
Gantt, Allen G.	732 N. Euclid Ave., Pgh., Pa.	1895
Garroway, William T.	606 Chautauqua St., N. S., Pitts- burgh, Pa.	1883
Garver, James C.	Montpelier, Ida.	1883
Garvin, Charles E.	Wheeling, W. Va.	1900-p
Garvin, James E.	3301 Iowa St., Pittsburgh, Pa.	1890-p
Gaston, William	1469 E. 105th St., Cleveland, O.	1861
Gaut, Robert L.	Spangler, Pa.	1908
Gay, Thomas B.	Freedom, Pa.	1899-p
Geddes, Henry	1190 Addison Road, Cleveland, Ohio	1911
Gelvin, Edward H.	1616 Belknap Ave., Superior, Wis.	1899
George Samuel C.	N. S., Pittsburgh, Pa.	1861
Gettman, Albert H.	Harmony, Pa.	1902
Getty, Robert F.	Murrysville, Pa.	1894
Gibb, John D.	Madelia, Minn.	1893
Giboney, Ezra P.	Great Falls, Mont.	1899
Gibson, Joseph T.	6356 Marchand St., Pgh., Pa.	1872
Gibson, William F.	Litchfield, Ill.	1877
Giffin, James E.	New Galilee, Pa.	1892
Gilmore, John	Liberty, Neb.	1865
Gilson, Harry O.	Castle Shannon, Pa.	1888
Gilson, Samuel S.	Crafton, Pa.	1871
Glunt, George L.	228 Millvale Ave., Pgh., Pa.	1911
Goehring, Joseph S.	Sarles, N. D.	1905-p
Good, Albert I.	Batanga, Camerun, W. Africa.	1909
Gordon, Percy H.	Braddock, Pa.	1896
Gordon, Seth Reed	Tulsa, Ok.	1877
Gosweller, A. V.	Baltimore, Md.	1874-p
Gould, Calvin C.	Williamstown, W. Va.	1863
Gourley, John C.	McBain, Mich.	1875-p
Graham, David S.	New Concord, Ohio	1901
Graham, Franklin F.	Cae'ta, E. de Bahia, Brazil	1910
Graham, John J.	Geneva, Ohio	1875
Graham, Loyal Y.	Philadelphia, Pa.	1861
Graham, Ralph L. E.	Wissinoming, Pa.	1893-p
Gray, Thomas J.	Prosperity, Pa.	1886
Graybeill, John H.	St. Mary's, Pa.	1876
Greene, David A.	Newark, Ohio	1896
Greenlee, Thomas B.	Audubon, Iowa	1882
Greenough, William	1712 N. Franklin St., Phila., Pa.	1860
Gregg, Andrew J.	Sarcoie, Mo.	1885
Gregg, Oscar J.	Deersville, Ohio	1894
Greves, Ulysses S.	New Alexandria, Pa.	1895

The Bulletin of the Western Theological Seminary.

Grier, John B.	Danville, Pa.	1869-p
Griffith, Howard L.	Leavittsburg, Ohio	1902
Gross, Oresta Carroll.....	Atlanta, Mo.	1910
Groves, Samuel B.	Thorsby, Ala.	1891
Grubbs, Henry A.	2310 Elsinore Ave., Baltimore, Md.	1893
Guichard, George L.	Reading, Mich.	1897-p
Guthrie, Geo. W.	Emsworth, Pa.	1914
Guttery, Arthur M.	South China Mission, Canton, China	1911
Hackett, George S.	Fayette City, Pa.	1882
Hackett, John T.	Charleroi, Pa.	1895
Hall, Arthur L.	Oakdale, Pa.	1909
Hall, John B.	Wakayama, Japan	1875
Haines, Alfred H.	Connell, Wash.	1900
Haines, Alfred W.	3150 I St., San Diego, Cal.	1857
Halenda, Dimitry.....	Pittsburgh, Pa.	1909
Halenda, Theodore.....	620 Knapp St., N. S., Pgh., Pa.	1912
Hall, David.....	Annapolis Junction, Md.	1854
Hall, Francis M.	Conneautville, Pa.	1891
Hamilton, Charles H.	Delta, Utah	1903
Hamilton, Jesse W.	East Springfield, Ohio	1858
Hamilton, Joseph.....	Buffalo, Pa.	1893-p
Hamilton, Milton John....	Tioga St., Johnstown, Pa.	1869
Hanna, Hugh W.	Freeport, Pa.	1902
Harter, Otis.....	Delphos, Ohio	1895
Hartzell, William H.	Washington, Pa.	1874
Harvey, Plummer R.	364 Oakland Ave., Pgh., Pa.	1908
Hawk, Jacob J.	1606 Montier St., Wilkinsburg, Pa.	1872
Hawk, James H.	Montgomery, Ohio	1874
Hayes, Andrew W.	Lexington, Ohio	1893
Hayes, Watson M.	Tsingchowfu, Shantung, China..	1882
Haymaker, Edward G.	Winona Lake, Ind.	1890
Hays, Calvin C.	Johnstown, Pa.	1884
Hays, Frank W.	New Bethlehem, Pa.	1890
Hays, George S.	R. F. D., No. 4, Okarche, Ok. ..	1885
Hays, William M.	Burgettstown, Pa.	1886
Hazlett, Calvin Glenn....	Newark, Ohio	1893
Hazlett, Dillwyn M.	3422 Eads Ave., St. Louis, Mo. ..	1875
Hazlett, Silas.	Lake City, Minn.	1851-p
Hazlett, William J.	Grove City, Pa.	1883
Heany, B. F.	Ebensburg, Pa.	1906
Hearst, John P.	Central Point, Ore.	1882
Hefner, Elbert.....	Warrensburg, Mo.	1908
Helliwell, Charles.....	Rural Valley, Pa.	1901
Helm, John S.	Cresson, Pa.	1882
Hendren, William T.	Greenwood, Wis.	1864
Hensel, Leroy Cleveland...	Kinsman, Ohio	1914
Hepler, David E.	Elders Ridge, Pa.	1895
Herries, A. J.	Fergus Falls, Minn.	1884
Herrriott, Calvin C.	1525 High St., Oakland, Cal.	1876
Herron, Charles.....	2024 Emmet St., Omaha, Neb.	1887
Hezlep, Herbert.....	Grove City, Pa.	1898

Directory.

Hezlep, William H.	Jhansi, India	1911
Hickling, James.	Raymond, Ill.	1881
Hickling, Thomas.	Giddings, Tex.	1880-p
Hicks, Thomas G.	Mars, Pa.	1903-p
Highberger, William W. .	18 Pekin Road, Shanghai, China	1913
Hill, James B. G.	Brookville, Pa.	1891
Hill, John F.	411 S. Highland Ave., Pgh., Pa.	1858-p
Hill, Winfield E.	Rome, Ohio	1868
Hills, Oscar A.	Wooster, Ohio	1862
Hitchings, Brooks.	Arkansas City, Kan.	1893-p
Hochman, S. B.	Fargo, N. D.	1906
Hodil, Edward A.	Parnassus, Pa.	1899
Hogg, Willis E.	Gibsonia, Pa.	p-g 1913
Holcomb, James F.	Landour, India	1861
Hollister, William P.	East Palestine, Ohio	1893
Holmes, William J.	Wellsburg, W. Va.	1902
Hoon, C. D. A.	Ford City, Pa.	1894
Hoover, William H.	Pine Lawn, Mo.	1909
Hopkins, John T.	Turlock, Cal.	1884-p
Hornicek, Francis.	El Campo, Tex.	1912
Hosack, Hermann M.	R. F. D., Smith's Ferry, Pa. .	1898
Hough, Abia Allen	1254 Stanton Ave., New Ken- sington, Pa.	1868
Houk, Clarence E.	R. F. D., No. 74, Karns City, Pa.	1907
Houston, James T.	Berkeley, Cal.	1874
Houston, Robert L.	Knoxville, Tenn.	1908
Houston, William.	Columbus, Ohio	1893
Howard, W. E.	3323 Ward St., Pgh., Pa.	1894-p
Howe, Edwin Carl.	Grove City, Pa.	1914
Howe, John Lynn.	Wessington, S. D.	1911
Howell, H. G.	Homestead, Pa.	1911-p
Hubbard, Arthur E.	Pughtown, W. Va.	1898
Hubbell, Earl B.	7100 Rhodes Ave., Chicago, Ill.	1887-p
Huey, James W.	Westhope, N. D.	1907
Hughes, James Charles. .	329 Ellwood Ave., Baltimore, Md.	1912
Humbert, J. I.	Sigel, Pa.	1893
Hummel, H. B.	Boulder, Col.	1893
Humphrey, James D.	Jefferson, Pa.	1899
Hunt, William E.	Coshocton, Ohio	1856
Hunter, Alexander S.	Fifth, near College Ave., Pgh., Pa.	1885
Hunter, J. Norman.	Princeton, Pa.	1912
Hunter, Joseph L.	Fort Rosecrans, San Diego, Cal.	1888
Hunter, Robert A.	Philadelphia, Pa.	1883
Hunter, Stephen A.	1000 Fairdale St., Pgh., Pa. .	1876
Hunter, William H.	Fargo, N. D.	1877
Hutchison, Harry C.	Aspinwall, Pa.	1909
Hutchison, J. E.	611 Louks Ave., Scottdale, Pa. .	1894
Hutchison, Orville J.	Elwood, Ind.	1904
Hutchison, William J.	Kittanning, Pa.	1898
Hyde, E. Fletcher.	Thomas, Pa.	1874
Hyde, Wesley M.	Academia, Pa.	1877
Inglis, John.	Denver, Col.	1894-p

The Bulletin of the Western Theological Seminary.

Ingalls, Robert S.	Newark, N. J.	1891-p
Irvine, James E.	125 Fifth Ave., Altoona, Pa. . .	1887
Irwin, Charles F.	Belle Center, Ohio	1901
Irwin, George B.	Washington, Pa.	1892
Irwin, James P.	137 W. 18th St., Erie, Pa.	1867
Irwin, John Coleman	Hamilton, Mont.	1879-p
Irwin, J. P.	Tengchow, via Siberia, China ..	1894
Jackson, Thomas C.	Upper Alton, Ill.	1898-p
Jennings, William M.	Blue Earth, Minn.	1894
Johnson, Hubert R.	2502 Cliffbourne Place, N. W., Washington, D. C.	1886
Johnson, Thomas R.	Chicago, Ill.	1865
Johnson, William F.	Saharanpur, India	1860
Johnston, David H.	2252 Whitney Ave., Toledo, O. .	1907-p
Johnston, Edgar F.	West Point, Miss.	1887
Johnston, Samuel L.	Hadley, Pa.	1913
Johnston, William C.	Batanga, West Africa	1895
Jolly, Austin H.	Ben Avon, Pa.	1880
Jones, Alfred.	Fredericksburg, Va.	1870-p
Jones, George T.	Newport News, Va.	1893
Jones, U. S. Grant.	Rupar, India	1888
Jones, William A.	136 Orchard Ave., Pgh., Pa. . .	1889
Jordan, Joseph P.	McDonald, Pa.	1890
Juneke, Frank	Wagner, S. D.	1908
Junkin, Clarence M.	Wendell, Ida.	1887
Kardos, Joseph.	St. Louis, Mo.	1907-p
Kaufman, George W.	1512 Sheffield St., N. S., Pgh.. Pa.	1907
Kaufman, Harry E.	Florence, Pa.	1904
Keener, Andrew I.	University Pl., Lincoln, Neb. . .	1904
Kelrn, Reuel E.	R. F. D., No. 2, Steubenville, O. .	1911
Keith, M. Wilson.	Coraopolis, Pa.	1895
Kelly, Aaron A.	Alliance, Ohio	1893
Kelly, Dwight S.	Schell City, Mo.	1904-p
Kelly, Jonathan C.	Darlington, Pa.	1896
Kelly, Joseph C.	Vandergrift, Pa.	1864-p
Kelly, Newton B.	Osborne, Kan.	1884-p
Kelso, Alexander P.	Ambala Cantonments, Punjab, India	1869-p
Kelso, Alexander P., Jr.	Mt. Pleasant, Pa.	1910
Kelso, James A.	725 Ridge Ave., N. S., Pgh., Pa. .	1896
Kelso, James B.	Hansen, Neb.	1899
Kelso, John B.	Wooster, Ohio	1904
Kennedy, Finley F.	East Cleveland, Ohio	1892
Kennedy, John	Evansville, Ind.	1895-p
Kennedy, Samuel J.	Tacoma, Wash.	1889
Kerns, Francis A.	Corsica, Pa.	1888
Kerr, Charles W.	Tulsa, Ok.	1898-p
Kerr, David Ramsey.	Philadelphia, Pa.	1876
Kerr, George G.	Canonsburg, Pa.	1899
Kerr, Greer M.	R. F. D., Bulger, Pa.	1871
Kerr, Harry F.	Logan, Ohio	1899
Kerr, Hugh T.	827 Amberson Ave., Pgh., Pa. . .	1897

Dirrectory.

Kerr, James H.	Orangeville, Pa.	1872
Kerr, John H.	268 Arlington Ave., Brooklyn, N. Y.	1881
Kerr, Samuel C.	Bellefontaine, Ohio	1867
Keusseff, Theodore M.	Panguich, Utah	1904
Klenle, Gustav A.	51 W. 1st St., Mansfield, O... p-g	1907
Kilgore, Harry W.	R. F. D., Irwin, Pa.	1900
King, Basil R.	Bellaire, Ohio	1891
King, Felix Z.	Siloam Springs, Ark. p-g	1909
Kinter, William A.	Ambridge, Pa.	1889-p
Kirkbride, James F.	Columbiana, Ohio	1892
Kirkbride, Sherman A.	New Wilmington, Pa.	1892
Kirkwood, William R.	1625 Wesley Ave., St. Paul, Minn.	1862-p
Kish, Julius.	Cleveland, Ohio	1914
Kiskaddon, Roy M.	Harveys, Pa.	1913
Knapshild, Edward J.	West Union, Pa.	1905
Knight, Hervey B.	Pueblo, Col.	1867
Kulpe, Samuel W.	Phoenix, Ariz.	1870
Knox, J. McClure.	Dana, Ill.	1891-p
Kohr, Thomas H.	Linden Heights, Ohio	1875
Koonce, M. Egbert.	Cordova, Alaska	1894
Kreger, Winfield S.	Shreve, Ohio	1897
Krichbaum, Allan.	Morenci, Ariz.	1890
Kritz, William B.	Waveland, Ind.	1899-p
Kuhn, Louis J.	Cleveland, Ohio	1885-p
Kuhn, William C.	Bellwood, Pa.	1865
Kumler, Francis M.	DeGraff, Ohio	1880
Kunkle, John S.	Lien Chow, via Canton, China..	1905
Kyle, John M.	405 Westford St., Lowell, Mass.	1880
Laird, Alexander.	Holly Beech, N. J.	1891-p
Landis, Josiah P.	1566 W. Second St., Dayton, O.	1871-p
Jane, John C.	Wilmington, Del.	1896
Lang, John.	Noxon, Mont.	1913
Langftt, Obadiah T.	Amboy, Minn.	1882
Lashley, Ellsworth E.	Caro, Mich.	1895
Lathem, Abraham L.	Chester, Pa.	1893-p
Lawrence, Ernest B.	Carmichaels, Pa.	1910
Lawther, James H.	Bellaire, Ohio	1901
Leclere, George F.	Eagle Rock, Col.	1875
Lehmann, Adolph.	Springdale, Ohio	1878
Leith, Hugh.	155 East Third St., Covington, Ky.	1902
Leslie, William H.	Grenloch, N. J.	1898
Lewis, Edward P.	211 E. Evans St., Pueblo, Col..	1864
Lewis, Leander M.	Arch Spring, Pa.	1882
Lewis, Samuel T.	Osceola Mills, Pa.	1888
Lewis, Thomas R.	Etna, Pa.	1882
Lewis, William E.	Peeley, Pa.	1907
Leyenberger, James P.	Wheeling, W. Va.	1893
Liggett, A. W.	Denver, Col.	1896
Liles, Edwin H.	Colorado Springs, Col.	1892-p
Lincoln, John C.	East Brady, Pa.	1902
Lindsay, George D.	Marion, Ind.	1889-p

The Bulletin of the Western Theological Seminary.

Lindsey, Edwin J.	Gordon, Neb.	1889-p
Linhart, Samuel B.	4100 Aliquippa St., Pgh., Pa. ...	1894
Linn, James P.	Storm Lake, Iowa	1898-p
Lippincott, R. P.	Cadiz, Ohio	1902
Littell, Levi C.	Rushville, Ill.	1867
Little, John W.	Meriden, Iowa	1872
Lloyd, Howard E.	57 S. 13th St., Pgh., Pa.	1907-p
Logan, Thomas D.	Springfield, Ill.	1874
Long, Bertram J.	Delmont, Pa.	1902
Loos, Carl.	423 North Ave., Millvale, Pa. p-g	1907
Loughner, J. R.	Portersville, Pa.	1908
Love, Curry H.	Clifton, Ariz.	1899
Love, Robert B.	haysville, Ohio	1881-p
Love, Wilbert B.	Sidney, Ohio	1911
Lowe, Titus.	South Fork, Pa.	1903-p
Lowes, John L.	St. Louis, Mo.	1894
Lowrie, Samuel T.	1827 Pine St., Philadelphia, Pa.	1856
Lowry, Houston W.	Akron, Ohio	1881
Luccock, George N.	523 N. Kenilworth St., Oak Park, Ill.	1881
Ludwig, Christian E.	Ligonier, Pa.	1906
Luther, Benjamin D.	1506 Sheffield St., N. S., Pgh., Pa.	1877
Lutz, John S.	R. F. D., Joy, Ill.	1865
Lyle, David M.	Cripple Creek, Col.	1898
Lyle, James B.	Albert Lea, Minn.	1888
Lyle, James P.	Mason, Tex.	1882
Lyle, Ulysses L.	Petersburg, Pa.	1891
Lyons, John F.	Chicago, Ill.	1904-p
Macartney, John R.	Merced, Cal.	1896
Macaulay, George S.	Xenia, Ohio	1910
McBride, John D.	R. F. D., Greensburg, Pa.	1905
McCarrell, Thomas C.	Middletown, Pa.	1880
McCartney, Albert J.	Greenwood Ave. and 46th St., Chicago, Ill.	1903-p
McCartney, Ernest L.	Cashmere, Wash.	1892
McCaughy, William H.	Winona Lake, Ind.	1877
McClelland, Charles S.	301 Grandview Ave., Pgh., Pa.	1880
McClelland, Henry T.	411 Lee St., Clarksburg, W. Va.	1878
McClelland, M. D.	Jenkins, Ky.	1895
McClelland, Raymond G.	Fredericktown, Ohio	1881-p
McClelland, Thomas J.	Newark, Ohio	1872
McClure, Samuel T.	Topeka, Kan.	1865
McClure, William L.	Jeannette, Pa.	1893
McCombs, Harry W.	Fort Pierce, Fla.	1900
McCombs, John C.	Avalon, Pa.	1862
McConkey, Walter P.	Washington, Pa.	1906
McConnell, Samuel D.	Sunset Farm, Easton, Md.	1871-p
McConnell, William G.	Gunnison, Col.	1904
McCormick, Arthur Burd	New Castle, Pa.	1897
McCormick, Samuel B.	4725 Wallingford St., Pgh., Pa.	1890
McCoy, John N.	Pike, N. Y.	1879
McCracken, Charles J.	Mt. Sterling, Ohio	1895
McCracken, Charles R.	Ellwood City, Pa.	1888

Directory.

McCracken, John C.	R. F. D., Wilkinsburg, Pa.	1878
McCracken, John O. C.	Johnstown, Pa.	1897
McCrea, Charles A.	Oakmont, Pa.	1897
McCurdy, Thomas A.	Mandan, N. D.	1865
McCutcheon, Harry S.	Laporte, Col.	1897
McDivitt, M. M.	Blairsville, Pa.	1907
MacDonald, Herbert O.	Monessen, Pa.	1899
McDowell, Edmund W.	Mosul, Turkey in Asia	1887
McFadden, Samuel W.	Spokane, Wash.	1895
McFarland, Orris Scott....	Cross Creek, Pa.	1913
McGarrah, Albert F.	509 S. Wabash Ave., Chicago, Ill.	1903
McGogney, Albert Z.	Rolfe, Iowa	1878
McGonigle, John Nowry....	Miami, Fla.	1875
MasHatton, B. R.	Pittsburgh, Pa.	1899
McIlvaine, E. L.	Ridgway, Pa.	1898
MacInnis, A. J.	Leetonia, Ohio	1910
McIntyre, G. W.	Dayton, Pa.	1895
MacIvor, J. W.	Delaware Ave., N. S., Pgh., Pa.	1905
McJunkin, J. M.	Oakdale, Pa.	1879
McKamy, John A.	Lebanon, Ohio	1888-p
McKay, Alexander D.	Mt. Pleasant, Iowa	1898
McKee, Clement L.	144 LeMoyné Ave., Washington, Pa.	1892
McKee, William B.	Aledo, Ill.	1858
McKee, William F.	608 W. Main St., Monongahela, Pa.	1896
McKee, William T.	Belvedere, Ill.	1894
McKibbin, William H.	Walnut Hills, Cincinnati, Ohio	1873
McKinley, Edward G.	Candler, Fla.	1872
McKinney, William H.	Smithville, Ok.	1868-p
McLane, William W.	New Haven, Conn.	1874
McLean, James.	Care of Asylum, Anoka, Minn.	1874
MacLennan, D. George....	Manor Pres. Church, Ford City Pa.	1914
MacLeod, Donald C.	Springfield, Ill.	1898
MacLeod, Donald W.	East Liverpool, Ohio	1908
MacLeod, Kenneth E.	Rimersburg, Pa.	1905
MacMillan, U. Watson....	Old Concord, Pa.	1895
McMillan, William L.	R. F. D., Renfrew, Pa.	1904
McMillen, Homer G.	Holliday's Cove, W. Va.	1910
McNees, Willis S.	North Washington, Pa.	1889-p
MacQuarrie, D. P.	Perrysville, Pa.	1905
McQuilkin, Harmon H.	San Jose, Cal.	1899-p
Mackey, William Anderson.	Wellpinit, Wash.	1876
Magill, Charles N.	Lucena, Tayabas, P. I.	1902-p
Magill, Hezekiah.	6176 Plymouth Ave., St. Louis, Mo.	1867
Maharg, Mark B.	Brilliant, Ohio	1914
Malcom, William D.	955 Hawthorne Ave., Cincinnati, Ohio	1895-p
Mark, John H.	Evansville, Minn.	1901-p
Marks, Harvey B.	1344 Illinois Ave., Dormont, Pa.	1901
Marks, Samuel F.	Tidioute, Pa.	1882

The Bulletin of the Western Theological Seminary.

Marquis, John A.	Cedar Rapids, Iowa	1890
Marquis, R. R.	Lawrenceville, Ill.	1883
Marshall, Charles P.	Butler, Pa.	1895
Marshall, James T.	3121 P St., N. W., Washington, D. C.	1888-p
Marshall, William E.	Pleasant Unity, Pa.	1903-p
Marshman, David M.	Tenama, Cal.	1884
Martin, Samuel A.	Shippensburg, Pa.	1879
Matheson, M. A.	Murdocksville, Pa.	1911
Mayne, Samuel.	Malheur, Ore.	1907
Mealy, Anthony A.	Bridgeville, Pa.	1880
Mealy, John M.	Sewickley, Pa.	1867
Mechlin, Geo. E. K.	R. F. D., Volant, Pa.	1893
Mechlin, John C.	Fredericksburg, Ohio	1887
Mechlin, Lycurgus.	Washington, Pa.	1877
Mendenhall, H. G.	311 W. 75th St., New York, N. Y.	1874
Mercer, John M.	R. F. D., No. 3, Coraopolis, Pa.	1878
Millar, Charles C.	228 W. Broad St., Tamaqua, Pa.	1892
Miller, Charles R.	Woonsocket, S. D.	1909
Miller, Frank D.	Altoona, Pa.	1903
Miller, George C.	Butler, Pa.	1907-p
Miller, Homer K.	Garland, Pa.	1907
Miller, James Erskine.	Reynoldsville, Pa.	1900
Miller, J. W.	1109 King Ave., Pittsburgh, Pa.	1883
Miller, Park H.	2506 S. 17th St., Philadelphia, Pa.	1902
Miller, Paul G.	Turtle Creek, Pa.	1907
Miller, Rufus P.	Philipsburg, Pa.	1888
Miller, William S.	440 Maple Ave., Edgewood Park, Pa.	1878
Milligan, James V.	167 E. 31st St., Portland, Ore. .	1879
Minamyer, Albert B.	Great Falls, Mont.	1899
Minton, Henry C.	Trenton, N. J.	1882
Miron, Francis X.	R. F. D., No. 3, New Bethlehem, Pa.	1872
Mitchell, Eugene A.	615 W. 9th St., Little Rock, Ark.	1895
Mitchell, Robert C.	Estherville, Iowa	1900-p
Mitchell, William J.	Grandview, Wash.	1900-p
Moffatt, Francis I.	1201 Arlington Ave., Davenport, Iowa	1860
Mohr, John R.	Natrona, Pa.	1900
Monod, Theodore.	Paris, France	1861-p
Montgomery, Andrew J., Jr.	Oak Park, Ill.	1890-p
Montgomery, Donnell R. .	Sharpsburg, Pa.	1900
Montgomery, Frank S. .	Canton, Ohio	1910
Montgomery, G. W.	Fulton Building, Pgh., Pa.	1888
Montgomery, S. T.	Lucerne Valley, Cal.	1896-p
Montgomery, Thomas H. .	Tsing Tau, Shantung, China .	1909
Montgomery, Ulysses L. .	Kalamazoo, Mich.	1897
Moody, Samuel.	Duncansville, Pa.	1900
Moore, C. N.	Shppery Rock, Pa.	1896
Moore, Will Livingston.	709 Erie Ave., Phila., Pa.	1902-p
Morello, Salvatore.	Clairton, Pa.	1913

Directory.

Morrison, Joseph E.	Creighton, Pa.	1910-p
Morton, Samuel M.	Mitchell, Ind.	1867-p
Morton, William W.	St. Clairsville, Ohio	1875
Mowry, E. M.	Pyeng Yang, Korea	1909
Mowry, Philip H.	Chester, Pa.	1861
Nelson, Emory A.	Ancram Lead Mines, N. Y.	1882-p
Nesbitt, Harry	Union, N. J.	1894
Nesbitt, Samuel M. F.	Dennison, Ohio	1898
Newell, David A.	Leasburg, Fla.	1871-p
Newell, James M.	445 E. Adams St., Los Angeles, Cal.	1868
Newton, Charles B.	Jullundur, Punjab, India	1867
Newton, Edward P.	Khanna, Punjab, India	1873
Niccolls, Samuel J.	8 Hortense Place, St. Louis, Mo.	1860
Nicholls, J. Shane.	5636 Woodmont St., Pgh., Pa.	1892
Noble, William B.	1411 Ninth St., Coronado, Cal.	1866
Nordlander, E. J.	McKeesport, Pa.	p-g 1913
Notestein, William L.	Huron, S. D.	1886
Novak, Frank.	834 Washington Ave., Curtis Bay, Md.	1903
Nussmann, George S. A.	435 Central Ave., Atlanta, Ga.	p-g 1907
Offutt, Robert M.	Elderton, Pa.	1899
Oldland, John A.	Boardman, Pa.	1911
Oliver, John M.	Halstead, Kan.	1897
Oliver, William L.	Butler, N. J.	1895
Orr, Thomas X.	4614 Chester Ave., Phila., Pa.	1863
Orr, William H.	Waynesboro, Pa.	1909
Osborne, Plummer N.	16 Welch Ave., East Bradford, Pa.	1907
Paden, Robert A.	Sumner, Iowa	1882
Palm, William J.	2217 S. Colfax St., Minneapolis, Minn.	1884-p
Park, Albert N., Jr.	Mannington, W. Va.	1914
Paroulek, Friedrich	Cuba, Kan.	1909-p
Parr, Selton W.	3233 Lawton St., St. Louis, Mo.	1895-p
Patrono, F. P.	108 Pouable St., Laurium, Mich.	1910-p
Patterson, Elmer E.	Anson, Texas	1896
Patterson, James G.	Congers, N. Y.	1868-p
Patterson, James T.	Oxford, Ind.	1865'
Patterson, John C.	Three Forks, Mont.	1899-p
Patterson, John F.	Orange, N. J.	1882
Patton, William D.	Omaha, Neb.	1861-p
Pazar, Nicholas.	Westmoor, Kingston, Pa.	1912-p
Pears, Thomas C., Jr.	Follansbee, W. Va.	1910
Pearson, Thomas W.	Erle, Pa.	1893
Peoples, Samuel Craig	Muang Nan, Laos, Siam	1881
Peterson, Charles E.	Bowling Green, Mo.	1913
Pfeiffer, E. G.	731 Ridge Ave., N. S., Pgh., Pa.	p-g 1914
Phelps, Stephen.	Bellevue, Neb.	1862
Phillips, George R.	Wilmerding, Pa.	1902
Phipps, Robert J.	Watonga, Ok.	1886

The Bulletin of the Western Theological Seminary.

Pickens, John C.	Poland, Ohio	1888
Pittenger, James S.	R. F. D., Mercer, Pa.	1903
Plumer, John S.	Baltimore, Md.	1884
Plummer, William F.	Flushing, Ohio	1889
Pollock, G. A.	High Point, N. C.	1860-p
Pollock, G. W.	Buckhannon, W. Va.	1881
Porter, Robert E.	R. F. D., Mahoningtown, Pa. ..	1896
Porter, Thomas J.	Rua De Quirino 207, Campinas, Sao Paulo, Brazil	1884-p
Post, Richard W.	Petchaburee, Siam	1902
Potter, Henry N.	Beaver Falls, Pa.	1865
Potter, James M.	Woodsdale, Wheeling, W. Va. .	1898
Potts, Thomas P.	Fort Wayne, Ind.	1894
Powell, Amos C.	Grove City, Pa.	1904
Powelson, Benjamin F.	Box 143, Boulder, Col.	1867
Price, Benjamin M.	Waterford, Pa.	1878
Price, Robert T.	Wooster, Ohio	1864
Pringle, James V.	Red Oak, Iowa	1864-p
Proudfit, John L.	Connellsville, Pa.	1898
Prugh, Harry I. C.	Unity Station, Pa.	1898
Prugh, Irvin R.	Wamego, Kan.	1900-p
Pugh, Robert E.	196 13th Ave., Columbus, Ohio	1899
Purnell, Walter B.	Dawson, Pa.	1914
Rainey, William J.	Orleans, Ill.	p-g 1899
Ralston, Joseph H.	Chicago, Ill.	1879
Ramage, Walter G.	Belle Vernon, Pa.	1898
Rankin, Benjamin H.	Worthington, Ind.	1899
Reagle, William G.	Wellsville, Ohio	1891
Reasoner, Alfred H.	Harbison College, Irmo, S. C. .	1914
Reber, William F.	Ellwood City, Pa.	1897
Record, James F.	Escuela, Ariz.	1897
Reed, Alvin M.	Greenville, Pa.	1876-p
Reed, John B.	R. F. D., No. 32, Dunbar, Pa. .	1863
Reed, Robert Rush.	State College, Pa.	1910
Reed, William A.	Libby, Mont.	1900
Reese, Francis Edward.	Williamsburg, Pa.	1911
Reid, Alexander M.	Steubenville, Ohio	1853-p
Reis, Jacob A., Jr.	Batanga, Kamerun, W. Africa. .	1912
Reiter, Murray C.	Canonsburg, Pa.	1903
Reiter, Uriah D.	R. F. D., No. 4, Webster Groves, Mo.	1908
Ressler, John I. L.	1911 Beaver St. McKeesport, Pa.	p-g 1884
Reynolds, William R.	Chatfield, Minn.	1883-p
Rhodes, Harry A.	Kang Kai, Korea	1906-p
Rice, George S.	Tacoma, Wash.	1856
Richards, Thomas D.	Germantown, Md.	1888-p
Riddle, Benton V.	Cookeville, Tenn.	1911
Riddle, Henry A., Jr.	Sherrard, W. Va.	1910
Riddle, Matthew Brown.	Edgeworth, Pa.	1856-p
Ridgley, Frank H.	Lincoln University, Pa.	1903
Roberts, R. J.	Marion Center, Pa.	1894
Roberts, Thomas.	714 North F St., Ft. Smith, Ark.	p-g 1863

Directory.

Robertson, Alexander W.	New Cumberland, W. Va.	1883-p
Robinson, William H.	161 E. Bowman St., Wooster, O.	1881
Rodgers, John A.	Skaneateles, N. Y.	1898
Rodgers, Joseph H.	Kent, Ohio	1899-p
Rodgers, M. M.	N. Glrard, Pa.	1903
Roemer, John L.	3650 Flad Ave., St. Louis, Mo.	1892
Rogers, David B.	539 N. 63d St., Phila., Pa.	1874
Rose, James G.	Mercersburg, Pa.	1888
Roudebush, George S.	Madison Station, Miss.	1859-p
Rowland, George P.	425 Adams St., Steubenville, O.	1903
Ruble, Jacob	West Alexander, Pa.	1879
Rutherford, Matthew	Washington, Pa.	1887
Rutter, Lindley C.	Williamsport, Pa.	1870-p
Ryall, George M.	Saltsburg, Pa.	1898
Ryland, Henry H.	Roscoe, Pa.	1891
Sangree, William	Groveland Sta., N. Y.	1887
Santuccio, Agatino	Poughkeepsie, N. Y.	1910-p
Satterfield, David J.	Wooster, Ohio	1873
Sawhill, Elden O.	5546 Homer St., Pittsburgh, Pa.	1888
Schleifer, Oscar	126 Larimer Ave., Pgh., Pa.	1898
Schlotter, Franklin G.	Grand Rapids, Ohio	1901
Schmale, Theodore R.	516 Liberty St., N. S., Pgh., Pa.	1910
Schodle, A. G.	Box 22, Lackawanna, N. Y.	1907
Schultz, Adolph R.	Mentone, Cal.	1900
Schuster, William H.	1021 Myrtle St., Erie, Pa.	1913
Schwarz, A. A.	Lafayette College, Easton, Pa.	1913
Scott, DeWitt T.	Bedford, Ind.	1901
Scott, William A.	Aneta, N. D.	1896
Scott, Winfield C.	Santa Barbara, Cal.	1879-p
Sehlbrede, George E.	737 E. 6th St., New York, N. Y.	1896
Seward, Oliver L.	2239 Burnet Ave., Cincinnati, O.	1897-p
Sewell, Mayson H.	21 Phillips St., St. Clair Boro., Pgh., Pa.	1912-p
Sharpe, John C.	Blairstown, N. J.	1888-p
Shaw, Edward B.	Warsaw, Ohio	1913
Shaw, Hugh S.	R. F. D., No. 1, Butler, Pa.	1902-p
Shea, George Hopkins	Oxford, Pa.	1914
Sheeley, Homer	Bergholz, Ohio	p-g 1874
Sheppard, Albert S.	Leechburg, Pa.	1914
Shields, Curtis E.	Defiance, Ohio	1900-p
Shields, James H.	512 E. Baldwin Ave., Spokane, Wash.	1872
Shields, Robert J.	R. F. D., Brownsville, Pa.	1910
Shields, Weston F.	41 Holly St., Medford, Ore.	1890
Shoemaker, F. B.	R. F. D., No. 59, Slippery Rock, Pa.	1903
Shriver, William P.	141 W. 115th St., New York, N. Y.	1904-p
Shrom, William P.	Coraopolis, Pa.	1871
Silsley, Frank M.	Seattle, Wash.	1898
Simmons, K. T. P.	Beallsville, Ohio	1892
Sirny, John	Ambridge, Pa.	1912
Skilling, David M.	Webster Groves, St. Louis, Mo.	1891

The Bulletin of the Western Theological Seminary.

Slade, William F.	Bates College, Lewiston, Me.,	p-g 1905
Slagle, Bernard W.	Defiance, Ohio	1858
Slemmons, William E.	Washington, Pa.	1887
Sloan, William N.	Helena, Mont.	1873
Sloan, Wilson H.	New Salem, Pa.	1894
Sloane, William E.	Placentia, Cal.	1893
Slonaker, Paul J.	73 Chalfont St., Pittsburgh, Pa.	1895
Smith, Alexander E.	Ida Grove, Iowa	1866
Smith, George B.	Foley, Minn.	1871
Smith, George G.	Princeton, N. J.	1867
Smith, Hugh A.	Westerville, Ohio	1903
Smith, James M.	Plano, Cal.	1876
Smith, John A. L.	York, Pa.	1879-p
Smith, Matthew F.	Hookstown, Pa.	1911
Smith, Robert F.	Cardington, Ohio	1887
Smith, Robert L.	Grove City, Pa.	1881
Smoyer, Charles K.	Elmore, Ohio	1871
Snook, Ernest M.	Wellington, Ill.	1885-p
Snowden, James H.	723 Ridge Ave., N. S., Pgh., Pa.	1878
Snyder, P. W.	7325 Race St., Pgh., Pa.	1900
Snyder, W. J.	Imperial, Pa.	1907
Spargrove, James M.	R. F. D., No. 7, Erie, Pa.	1894
Spargrove, William P.	W. North Ave., N. S., Pitts- burgh, Pa.	1896
Speckman, T. A.	2319 Eoff St., Wheeling, W. Va.	1912-p
Speer, J. H.	Kansas City, Mo.	1896-p
Springer, Francis E.	Caldwell, Ida.	1901
Srodes, John J.	New Athens, Ohio	1890
Stancilffe, Thomas A.	Kallispell, Mont.	1900
Steele, John C.	Export, Pa.	1905
Steele, M. P.	Minerva, Ohio	1906
Steiner, John G.	Knoxdale, Pa.	1880-p
Sterrett, Charles C.	Urumia, Persia	1900
Sterrett, Walter B.	224 N. 16th St., Lincoln, Neb.	1899-p
Stevens, Lawrence M.	Eustis, Fla.	1860
Stevenson, Francis B.	Emerado, N. D.	1895
Stevenson, J. A.	Santa Ana, Cal.	1896
Stevenson, James V.	Burgettstown, Pa.	1889
Stevenson, Joseph H.	River Forest, Ill.	1864
Stevenson, Thomas E.	Inglewood, Cal.	1901
Stevenson, William P.	Yonkers, N. Y.	1885
Stewart, Curtis R.	Polk, Pa.	1895
Stewart, David H.	Wellington, Kan.	1882
Stewart, George P.	R. F. D., No. 2, Freeport, Pa.	1904
Stewart, Gilbert W.	Wilton, N. D.	1907
Stewart, H. W.	Pitsanuloke, Siam	1910
Stewart, R. C.	Stewart, Ohio	1861
Stewart, Robert L.	Lincoln University, Pa.	1869
Stewart, Samuel A.	210 W. 6th St., Rochester, Ind.	1894
Stewart, William G.	507 Hay St., Wilkinsburg, Pa.	1871
Stiles, Henry H.	1430 Sixth Ave., Altoona, Pa.	1889
Stites, Winfield S.	92 Elizabeth St., Wilkesbarre, Pa.	1873-p
Stockton, John P. P.	West Unity, Ohio	1860

Directory.

Stonecipher, John F.	Lafayette College, Easton, Pa.	1877
Stoops, Phillip D.	Kilgore, Ida.	1881-p
Stophlet, Samuel W.	Flat River, Mo.	1882
Strubel, John C.	Lisbon, Ohio	1905
Sutherland, Joseph H.	Chambersburg, Pa.	1890
Suzuki, Sojiro.	27 Kita Tanabecho, Wakayama, Japan	1898-p
Svacha, Frank	513 Woodward Ave., McKees Rocks, Pa.	1902
Swan, Benjamin M.	Lockport, N. Y.	1893
Swan, Charles W.	Utica, Pa.	1892
Swan, T. W.	New Brighton, Pa.	1887
Swan, William L.	Salem, Ohio	1880
Swart, Charles E.	Springfield, Ida.	1908
Szekely, Alexander.	Box 96, Uniontown, Pa.	1909-p
Tait, Edgar R.	Wampum, Pa.	1902
Tappan, David S.	Circleville, Ohio	1867
Taylor, Andrew T.	Trenton, N. J.	1893-p
Taylor, George, Jr.	Wilkinsburg, Pa.	1910
Taylor, Z. B.	Swissvale, Pa.	1883
Thayer, Henry E.	Wichita, Kan.	1883-p
Thomas, Isaac N.	Lima, Ohio	1877-p
Thomas, William P.	10901 Olivet Ave., Cleveland, O.	1890
Thompson, David.	Tokio, Japan	1862
Thompson, D. R.	Grove City, Pa.	1913-p
Thompson, Henry A.	1618 W. 1st St., Dayton, Ohio.	1861-p
Thompson, Jacob L.	4503 Aurora Ave., Seattle, Wash.	1872
Thompson, John M.	Far Rockaway, L. I., New York, N. Y.	1894
Thompson, T. Ewing.	Haffey, Pa.	1903
Thompson, T. M.	164 Beeson Ave., Uniontown, Pa.	1878
Thompson, T. N.	Tsinichingchou, China	1901
Thompson, William O.	Columbus, Ohio	1882
Timblin, George J.	East Butler, Pa.	1897
Todd, Milton E.	Savannah, Ohio	1884-p
Torrance, William.	Lexington, Ill.	1866
Townsend, E. B.	183 Railroad St., Ironton, Ohio	1909
Travers, E. J.	Millport, Ohio	1912
Travis, J. M.	Westminster, Col.	1896
Tron, Bartholomew.	Indiana, Pa.	1910
Turner, Joseph Brown.	Philadelphia, Pa.	1881
Ulay, Jerome D.	Montezuma, Ind.	1906
Van Buskirk, William R.	Mercer, Pa.	1914
Van Eman, John W.	Perth Amboy, N. J.	1874
Van Eman, Robert C.	Clark, Pa.	1888
Varner, W. P.	Connoquenessing, Pa.	1894-p
Veach, R. W.	Rochester, N. Y.	1899-p
Verner, Andrew W.	Concord, N. C.	1881
Verner, Oliver N.	McKees Rocks, Pa.	1886
Vernon, F. E.	Wenona, Ill.	1896
Viehe, A. E.	242 Hosea Ave., Cincinnati, O.	1908
Wachter, Egon.	Nakawn, Sri Tamarat, Siam ..	1884

The Bulletin of the Western Theological Seminary.

Wagner, Henry N.	Blackfoot, Ida.	1900-p
Waite, James.	Burgettstown, Pa.	1899-p
Wakefield, Charles B.	Greenville, Pa.	1879
Walker, Alexander F.	Tarentum, Pa.	1884
Wallace, James B.	Saline, Mich.	1890
Wallace, Oliver C.	Monticello, Ark.	1901
Wallace, Scott I.	1615 Second Ave., W., Seattle, Wash.	1902
Wallace, Thomas D.	Paradena, Cal.	1870
Wallace, William.	Coyoacan, D. F., Mexico	1887-p
Wallace, William D.	Pleasant Valley, Ida.	1876
Ware, Samuel M.	Spokane, Wash.	1884-p
Warnshuis, Henry W.	Port Royal, Pa.	1876-p
Wash, Morris T.	Carlisle, S. C.	1895-p
Waterman, I. N.	Pomona, Cal.	1879
Watson, George S.	Booneville, Ky.	1910
Watson, R. A.	Marseilles, Ohio	1874
Weaver, Joseph L.	Rocky Ford, Col.	1883
Weaver, M. J.	Everett, Pa.	1912-p
Weaver, Thos. N.	598 W. 191st St., New York, N. Y.	1890
Weaver, William K.	Salineville, Ohio	1890
Weaver, Willis.	Sealy, Tex.	1874
Webb, Henry.	W. Rushville, Ohio	1890
Wehrenberg, Edward L.	Hastings, Neb.	1912
Weidler, A. G.	Frenchburg, Ky.	p-g 1911
Weir, William F.	Wooster, Ohio	1889
Welch, J. R.	Hemet, Cal.	1902-p
Wells, Elijah B.	721 W. 8th Ave., Emporia, Kan.	1869
West, Albert M.	Chicago, Ill.	1885
West, Charles S.	Moro, Ill.	1882
West, James G.	Appleton City, Mo.	1908
Wheeler, F. T.	Newville, Pa.	1889-p
Whipkey, A. J.	Cresson, Pa.	p-g 1911
White, DeWitt.	Derby, Iowa	1894-p
White, Harry C.	Overland Park, Kan.	1893-p
White, Samuel S.	Winton, Cal.	1899
White, Wilber G.	Akron, Col.	1903
Whitehill, J. B.	Brookville, Pa.	1901-p
Wible, C. B.	Upper Sandusky, Ohio	1907
Wightman, J. W.	1726 Willard St., Washington, D. C.	1863
Wiley, A. Lincoln.	1130 Ross Ave., Wilksburg, Pa.	1899
Wilkins, George H.	Gustine, Cal.	1903-p
Willard, Hess F.	New Matamoras, Ohio	1914
Williams, Boyd F.	Emlenton, Pa.	1886
Williams, Charles G.	Denver, Col.	1893
Williams, David P.	Bakerstown, Pa.	1902
Williams, H. B.	Andover, N. Y.	1899
Williams, John I.	Albuquerque, N. M.	1899
Williams, R. L.	407 Church St., Elmira, N. Y.	1892
Williams, William A.	Philadelphia, Pa.	1880-p
Wilson, Aaron.	593 Adams St., Rochester, Pa.	1870

Directory.

Wilson, A. C.	Millford, Mich.	1877-p
Wilson, A. B.	Salem, Ind.	1880
Wilson, Ashley S.	Hanoverton, Ohio	1913
Wilson, Calvin D.	Glendale, Ohio	1879
Wilson, George P.	R. F. D., Fayette City, Pa.	1880-p
Wilson, Gill Irvin.	Sistersville, W. Va.	1899
Wilson, James M.	S. Bellingham, Wash.	1895
Wilson, James Marquis.	Wilmette, Ill.	1885-p
Wilson, John N.	Cleveland, Ohio	1869
Wilson, Joseph R.	Portland, Ore.	1870
Wilson, Maurice E.	119 N. Ludlow Ave., Dayton, O.	1879
Wilson, N. B.	Haysville, Pa.	1914
Wilson, R. B.	Hillsboro, Ill.	1904-p
Wilson, R. D.	Princeton, N. J.	1880
Wilson, Samuel G.	Indiana, Pa.	1879
Wilson, Thomas.	Raymond, Wash.	1906
Wilson, Walter L.	Mineral Ridge, Ohio	1897
Wilson, William J.	935 Oakland Ave., Indiana, Pa.	1876
Wingerd, C. B.	347 Ladson St., Pgh., Pa. . . p-g	1910
Wingert, R. D.	East McKeesport, Pa.	1911
Wise, F. O.	Adena, Ohio	1908
Wishart, Marcus.	Waterford, Pa.	1859
Wisner, O. F.	Wooster, Ohio	1884-p
Witherspoon, J. W., Jr.	R. F. D., No. 5, Emlenton, Pa. .	1909
Woods, David W., Jr.	Gettysburg, Pa.	1885-p
Woods, Harry E.	Bessemer, Pa.	1912
Woods, Henry.	20 Acheson Ave., Washington, Pa.	1862
Woods, John.	Urbana, Ohio	1863-p
Woodward, Frank J.	Ocean Island, Gilbert Islands . .	1911
Woolf, Mahlon H.	R. F. D., No. 1, Salineville, Ohio	1912
Woollett, F. I.	Wickliffe, Ohio	1907
Worley, L. A.	New Waterford, Ohio	1911
Worrall, John B.	Cherry Tree, Pa.	1876
Wotring, F. R.	Petaluma, Cal.	1862
Wright, John E.	Edgewood Park, Pa. p-g	1866
Wycoff, Cornelius W.	R. F. D., Bridgeville, Pa.	1865
Wylie, Leard R.	R. F. D., Lisbon, Ohio	1892
Wylie, Samuel S.	R. F. D., Shippensburg, Pa.	1870
Young, John C.	Seattle, Wash.	1878
Young, S. Hall.	156 Fifth Ave., New York, N. Y.	1878-p
Young, S. W.	Harrisville, Pa.	1893
Zahniser, Charles R.	1363 Missouri Ave., Pgh., Pa. . .	1899-p
Zuck, William J.	1462 Pennsylvania Ave., Colum- bus, Ohio	1882-p

The Bulletin of the Western Theological Seminary.

Directory of Living Alumni by Classes.

Class of 1848

Breck, Robert L.

Class of 1851

Hazlett, Silas

Class of 1852

Elliott, John

Class of 1853

Reid, Alexander M.

Class of 1854

Hall, David

Class of 1856

Hunt, William E.

Lowrie, Samuel T.

Rice, George S.

Riddle, Matthew B.

Class of 1857

Agnew, Benjamin L.

Flanagan, James H.

Haines, Alfred W.

Class of 1858

Boyd, James S.

Hamilton, Jesse W.

Irwin, John C.

McKee, William B.

Slagle, Bernard W.

Hill, John Franklin

Class of 1859

Condit, Ira Miller

Cooper, Daniel W.

Wishart, Marcus

Campbell, William W.

Roudebush, George S.

Class of 1860

Greenough, William

Johnson, William F.

Moffatt, Francis I.

Niccolls, Samuel J.

Stevens, Lawrence M.

Stockton, John P. P.

Poillock, Garnett A.

Class of 1861

Beer, Robert

Compton, Andrew J.

Conkling, Nathaniel W.

Fisher, George W.

Fullerton, George H.

Gaston, William

George, Samuel C.

Graham, Loyal Y.

Holcomb, James Foote

McKee, Samuel V.

Mowry, Philip H.

Stewart, Robert C.

Monod, Theodore

Patton, William D.

Thompson, Henry A.

Class of 1862

Anderson, William W.

Day, Alanson R.

Dinsmore, John W.

Hills, Oscar A.

McCombs, John C.

Phelps, Stephen

Thompson, David

Woods, Henry

Wotring, Frederic R.

Evans, Daniel H.

Fox, John P.

Kirkwood, William R.

Class of 1863

Anderson, Matthew L.

Dilworth, Albert

Dinsmore, Andrew A.

Eagleson, William S.

Fife, Noah H. G.

Gould, Calvin C.

Orr, Thomas X.

Reed, John B.

Wightman, James W.

Corbett, Hunter

Woods, John

Directory.

Class of 1864

Belden, Luther M.
Campbell, Charles M.
Carr, William T.
Hendren, William T.
Lewis, Edward P.
Price, Robert T.
Stevenson, Joseph H.

Campbell, Elgy V.
Foster, Alexander S.
Kelly, Joseph C.
Pringle, James V.

Class of 1865

Gilmore, John
Johnson, Thomas R.
Kuhn, William C.
Lutz, John S.
McClure, Samuel T.
McCurdy, Thomas A.
Noyes, Henry V.
Patterson, James T.
Potter, Henry N.
Wycoff, Cornelius W.

Ferguson, William A.

Class of 1866

Campbell, Richard M.
Noble, William B.
Smith, Alexander E.
Torrance, William

Campbell, William O.

Class of 1867

Beatty, Samuel J.
Irwin, James P.
Kerr, Samuel C.
Knight, Hervey B.
Littell, Levi C.
Magill, Hezekiah
Mealy, John M.
Newton, Charles B.
Powelson, Benjamin F.
Smith, George G.
Tappan, David S.

Morton, Samuel M.

Class of 1868

Brown, William F.
Hill, Winfield E.

Hough, Abia A.
Newell, James M.

Patterson, James G.

Class of 1869

Davis, Samuel M.
Fisher, Jesse E.
Francis, John J.
Hamilton, Milton J.
Paxton, John R.
Stewart, Robert L.
Wells, Elijah B.
Wilson, John N.

Dodd, Reuel
Elliott, Francis M.
Fisher, Sanford G.
Grier, John B.
Kelso, Alexander P.

Class of 1870

Blackford, John H.
Elliott, Orrin A.
Knipe, Samuel W.
Wallace, Thomas D.
Wilson, Aaron
Wilson, Joseph R.
Wylie, Samuel S.

Adams, Robert N.
Eagleson, Alexander G.
Jones, Alfred
Rutter, Lindley C.

Class of 1871

Anderson, Thomas B.
Arthur, Richard
Funkhouser, George A.
Gilson, Samuel S.
Kerr, Greer M.
Moore, William Reed
Shrom, William P.
Smith, George B.
Smoyer, Charles K.
Stewart, William G.

Landis, Josiah P.
McConnell, Samuel D.
Newell, David Ayers

Class of 1872

Bell, Abraham T.
Donahey, Martin L.
Ealy, Taylor F.

The Bulletin of the Western Theological Seminary.

Gibson, Joseph T.
Hawk, Jacob J.
Kerr, James H.
Little, John W.
McClelland, Thomas J.
McKinley, Edward G.
Miron, Francis X.
Shields, James H.
Thompson, Jacob L.

Class of 1873

Alexander, Thomas R.
Carr, William B.
Caruthers, James S.
McKibbin, William
Newton, Edward P.
Satterfield, David J.
Sloan, William N.
Thompson, Francis E.
Stites, Winfield S.

Class of 1874

Axtell, John S.
Barbor, John P.
Bean, George W.
Bradley, Matthew H.
Cooke, Silas
Donahay, Joseph A.
Duncan, Thomas D.
Dunlap, Eugene P.
Galbreath, John M.
Hartzell, William H.
Hawk, James H.
Houston, James T.
Hyde, E. Fletcher
Logan, Thomas D.
McLane, William W.
McLean, James
Mendenhall, Harlan G.
Rogers, David B.
Van Eman, John W.
Watson, Robert A.

Gosweiler, Augustus V.
Weaver, Willis

Class of 1875

Baker, Perrin
Fulton, William S.
Graham, John J.
Hall, John B.
Hazlett, Dillwyn M.
Kohr, Thomas H.
Leclerc, George F.

MacGonigle, John N.
Morton, William W.

Gourley, John C.

Class of 1876

Bruce, Jesse C.
Duff, Joseph M.
Graybeall, John H.
Herriott, Calvin C.
Hunter, Stephen A.
Kerr, David R.
McFarland, William H.
Mackey, William A.
Murray, Stockton Reese
Smith, James M.
Wallace, William D.
Wilson, William J.
Worrall, John B.

Elliot, Samuel E.
Reed, Alvin M.
Warnshuis, Henry W.

Class of 1877

Allen, Perry S.
Wilson, Asdale
Buchanan, Thomas N.
Ely, John C.
Fulton, Robert H.
Gibson, William F.
Gordon, Seth R.
Hunter, William H.
Hyde, Wesley M.
Leyda, James E.
Luther, Benjamin D.
McCaughy, William H.
Mechlin, Lycurgus
Stonecipher, John F.

Bracken, Theodore
Donaldson, John B.
Nesbit, James H.
Thomas, Isaac N.
Watt, John C.
Wilson, Alexander C.

Class of 1878

Anderson, Robert E.
Black, William H.
Blayney, Charles P.
Cheeseman, Joseph R.
Clark, Robert L.
Danley, Phillip R.

Directory.

Deffenbaugh, George L.
Ferguson, Thomas J.
Lehmann, Adolph
McClelland, Henry T.
McCracken, John C.
McCogney, Albert Z.
Mercer, John M.
Miller, William S.
Oller, William E.
Price, Benjamin M.
Snowden, James H.
Thompson, Thomas M.
Young, John C.

Brown, Alexander B.
Kerlinger, Charles C.
Young, Samuel Hall

Class of 1879

Alexander, Adolphus F.
Boyd, Joseph N.
Chapin, Melanchton E.
Crawford, Frederick S.
Crouse, Nathaniel P.
Ewing, James C. R.
Fleming, James S.
McCoy, John N.
McJunkin, James M.
Martin, Samuel A.
Milligan, James V.
Ralston, Joseph H.
Ruble, Jacob
Wakefield, Charles B.
Waterman, Isaac N.
Wilson, Calvin D.
Wilson, Maurice E.
Wilson, Samuel G.

Irwin, John C.
Scott, Winfield C.
Smith, John A. L.

Class of 1880

Dickinson, Edwin H.
Eggert, John E.
Fulton, John. W
Jolly, Austin H.
Kumler, Francis M.
Kyle, John Merrill
McCarrell, Thomas C.
McClelland, Charles S.
Mealy, Anthony A.
Wilson, Andrew B.
Wilson, Robert D.

Calhoun, Joseph P.
Hickling, Thomas
Steiner, John Goodwin
Swan, William L.
Williams, William A.
Wilson, George P.

Class of 1881

Blackburn, John I.
Brownson, Marcus A.
Bryan Arthur V.
Carson, David G.
Crabbe, William R.
Fraser, Charles M.
Hickling, James
Kerr, John H.
Lowry, Houston W.
Luccock, George N.
Peoples, Samuel C.
Pollock, George W.
Robinson, William H.
Smith, Robert L.
Turner, Joseph B.
Verner, Andrew W.

Bruce, Charles H.
Carson, Chalmers F.
Love, Robert B.
McClelland, Raymond G.
Stoops, Philip Dexter

Class of 1882

Anderson, Joseph M.
Baugh, Walter H.
Beall, Marion E.
Buchanan, Aaron M.
Caldwell, William E.
Day, Edgar W.
Evans, William M.
Greenlee, Thomas B.
Hackett, George S.
Hayes, Watson M.
Hearst, John P.
Helm, John S.
Langfitt, Obadiah T.
Lewis, Leander M.
Lewis, Thomas R.
Lyle, James P.
Marks, Samuel F.
Minton, Henry C.
Patterson, John F.
Stewart, David H.
Stophlet, Samuel W.

The Bulletin of the Western Theological Seminary.

Thompson, William O.
West, Charles S.

Boothe, Willis A.
Day, William H.
Eckels, Mervin J.
Nelson, Emory A.
Zuck, William J.

Class of 1883

Bausman, Joseph H.
Bonsall, Adoniram J.
Cochran, William S. P.
Cooper, John H.
Donaldson, Newton
Donaldson, Wilson E.
Farrand, Fountain R.
Garroway, William T.
Garver, James C.
Hazlett, William J.
Hunter, Robert A.
Johnson, Neill D.
Marquis, Rollin R.
Miller, Jonathan W.
Taylor, Zachariah B.
Weaver, Joseph L.

Clark, James B.
Fracker, George H.
Reynolds, William R.
Thayer, Henry E.

Class of 1884

Allen, David D.
Barr, Lewis W.
Barton, Joseph H.
Boyce, Isaac
Chalfant, William P.
Forsyth, Clarence J.
Hays, Calvin C.
Herries, Achibald J.
Lavery, Levi F.
Plumer, John S.
Wachter, Egon
Walker, Alexander F.

Cheeseman, Charles P.
Compton, Elias
Edwards, Charles E.
Edwards, Chauncey T.
Funk, Abraham L.
Hopkins, John T.
Kelly, Newton B.
Lowe, Cornelius M.
Marshman, David M.

Palm, William J.
Porter, Thomas J.
Todd, Milton E.
Ware, Samuel M.
Wisner, Oscar F.

Class of 1885

Banker, Willis G.
Boggs, John M.
Carlile, Allan D.
Earsman Hugh F.
Ely, Robert W.
Ferguson, Henry C.
Gregg, Andrew J.
Hays, George S.
Hunter, Alexander S.
Stevenson, William P.
West, Albert M.

Coan, Frederick G.
Crosser, John R.
Kuhn, Louis J.
Snook, Ernest M.
Walker, Edward F.
Wilson, James M.
Woods, David W., Jr.

Class of 1886

Aller, Absalom T.
Anderson, J. Philander
Boston, Samuel L.
Breckenridge, Walter L.
Collins, David G.
Donehoo, George P.
Fish, Frank
Gray, Thomas J.
Hays, W. M.
Johnson, Hubert R.
Notestein, William L.
Phipps, Robert J.
Riale, Franklin N.
Verner, Oliver N.
Vulcheff, Mindo G.
Williams, Boyd F.

Class of 1887

Ambrose, John C.
Boone, William J.
Campbell, Howard N.
Collier, Francis M.
Eakin, John A.
Herron, Charles
Irvine, James E.
Johnston, Edgar F.
Junkin, Clarence M.

Directory.

McDowell, Edmund W.
Mechlin, John C.
Rutherford, Matthew
Sangree, William
Slemmons, William E.
Smith, Robert F.
Swan, T. W.

Armstrong, Frank E.
Benham, DeWitt M.
Hubbell, Earl B.
Wallace, William

Class of 1888

Cotton, Jesse L.
Dunlap, John B.
Elterich, William O.
Farrand, Edward S.
Gilson, Harry O.
Hunter, Joseph L.
Jones, U. S. Grant
Kerns, Francis A.
Lewis, Samuel T.
Lyle, James B.
McCracken, Charles R.
Miller, Rufus P.
Montgomery, George W.
Pickens, John C.
Rose, James G.
Sawhill, Elden O.
Van Eman, Robert C.

Boyle, William
Donaldson, R. M.
McKamy, John A.
Marshall, James T.
Richards, Thomas D.
Sharpe, John C.

Class of 1889

Belk, L. Carmon
Bowman, Edwin M.
Brownlee, Edmund S.
Davis, John P.
Jones, William A.
Kane, Hugh
Kennedy, Samuel J.
Plummer, William F.
Stevenson, James V.
Stiles, Henry H.
Weir, William F.

Countermine, James L.
Fulton, George W.
Kinter, William A.

Lindsay, George D.
Lindsey, Edwin J.
McNees, Willis S.
Wheeler, Franklin T.

Class of 1890

Allen, Cyrus G.
Clark, Charles A.
Cooper, Hugh A.
Doyle, Sherman H.
Haymaker, Edward G.
Hays, Frank W.
Jordan, Joseph P.
Krichbaum, Allan
McCormick, Samuel B.
Marquis, John A.
Shields, Weston F.
Srodes, John J.
Sutherland, Joseph H.
Thomas, William P.
Wallace, James B.
Weaver, Thomas N.
Weaver, William K.
Webb, Henry

Campbell, Henry M.
Garvin, James E.
Montgomery, Andrew J., Jr.
Norris, John H.
Smith, Charles L.

Class of 1891

Armstrong, James N.
Baker, James R.
Black, John G.
Bradshaw, Charles L.
Collins, Alden D.
Crawford, John A.
Drake, J. E.
Groves, Samuel B.
Hall, Francis M.
Hill, James B. G.
King, Basil R.
Lyle, Ulysses L.
Reagle, William G.
Ryland, Henry H.
Skilling, David M.
Sutherland, L. O.

Craighead, D. E.
Fisher, William J.
Furbay, Harvey G.
Inglis, Robert S.
Knox, J. McClure
Laird, Alexander
Williams, Charles B.

The Bulletin of the Western Theological Seminary.

Class of 1892

Allen, William E.
Bowman, Winfield S.
Chalfant, Charles L.
Cunningham, James A.
Edmundson, George R.
Giffin, James E.
Irwin, George B.
Kennedy, Finley F.
Kirkbride, James F.
Kirkbride, Sherman A.
McCartney, Ernest L.
McKee, Clement L.
Millar, Charles C.
Nicholls, J. Shane
Roemer, John L.
Simmons, K. T. P.
Swan, Charles W.
Williams, Robert Lew
Wylie, Leard R.

Liles, Edwin H.
Marshall, Thomas C.

Class 1893

Alter, Robert L. M.
Aukerman, Elmer
Dible, James C.
Ewing, Joseph L.
Gibb, John D.
Grubbs, Henry A.
Hayes, Andrew W.
Hazlett, Calvin G.
Hollister, William P.
Houston, William
Humbert, J. I.
Hummel, Henry B.
Jones, George T.
Kelly, Aaron A.
Leyenberger, James P.
McClure, William L.
Mechlin, George E. K.
Pearson, Thomas W.
Sloane, William E.
Swan, Benjamin M.
Williams, Charles G.
Young, Sylvester W.

Cozad, W. K.
Graham, R. L. E.
Hamilton, Joseph
Hitchings, Brooks
Latham, Abraham L.
Shields, Harry M.

Taylor, Andrew T.
White, Harry C.

Class of 1894

Austin, Charles A.
Caldwell, David
Campbell, Howard
Culley, Edward A.
Getty, Robert F.
Gregg, Oscar J.
Hine, Thomas W.
Hoon, Clarke D. A.
Hutchison, J. E.
Irwin, J. P.
Jennings, William M.
Koonce, M. Egbert
Linhart, Samuel B.
Lowes, John Livingston
McKee, William T.
Nesbitt, Harry
Potts, Thomas P.
Roberts, R. J.
Sloan, Wilson H.
Spargrove, James M.
Stewart, Samuel A.
Thompson, John M.

Cole, William D.
Inglis, John
White, DeWitt
White, Prescott C.

Class of 1895

Aukerman, Robert C.
Brownlee, Daniel
Craig, Joseph A. A.
Dunbar, Joseph W.
Eldredge, Clayton W.
Farmer, William R.
Gantt, Allen G.
Gre', Ulysses S.
Hack, John T.
Harter, Otis
Hepler, David E.
Johnston, William C.
Keith, M. Wilson
Lanier, Marshall B.
Lashley, Ellsworth E.
McClelland, Melzar D.
McCracken, Charles J.
McFadden, Samuel W.
McIntyre G. W.
MacMillan, U. Watson
Marshall, Charles P.

Directory.

Mitchell, Eugene A.
Oliver, William L.
Slonaker, Paul J.
Stevenson, Francis B.
Stewart, Curtis R.
Wilson, James M.

Barr, Alfred H.
Biddle, Richard L.
Kennedy, John
Malcom, William D.
Parr, Selton W.
Wash, Morris T.

Class of 1896

Atkinson, William A.
Bartz, Ulysses S.
Bascomb, Lawton B.
Bedickian, Shadrach V.
Brown, William A.
Burns, George G.
Chisholm, Harry T.
Cotton, James S.
Davis, McLain W.
Elder, Silas C.
Fisher, Grant E.
Gordon, Percy H.
Greene, David A.
Kelly, Jonathan C.
Kelso, James A.
Lane, John C.
Liggitt, A. W.
McKee, William F.
Moore, C. N.
Patterson, Elmer E.
Porter, Robert E.
Scott, William A.
Sehlbrede, George E.
Spargrove, William P.
Stevenson, J. A.
Travis, J. M.
Vernon, Fayette E.
Zoll, Joseph

Allison, Frank R.
Brokaw, Harvey
Diven, Robert J.
Macartney, John R.
Montgomery, S. T.
Speer, J. H.

Class of 1897

Barr, Robert L.
Bemies, Charles O.

Calder, Robert S.
Cherry C. Waldo
Donehoo, George M.
Elder, James F.
Ewing, Harry D.
Foote, Samuel E.
Fulton, John E.
Kerr, Hugh T.
Kreger, Winfield S.
McCormick, Arthur B.
McCracken, J. O. C.
McCrea, Charles A.
McCutcheon, Harry S.
McDonald, James P.
Montgomery, Ulysses L.
Oliver, John M.
Reber, William F.
Record, James F.
Timblin, George J.
Wilson, Walter L.

Brockway, Julius W.
Frederick, P. W. H.
Guichard, George L.
Seward, Oliver L.

Class of 1898

Atwell, George P.
Brown, Franklin F.
Campbell, Wilbur M.
Cheeseman, Joseph F.
Cozad, Frank A.
Davis, Herman U.
Eagleson, Walter F.
Fitch, Robert F.
Fulton, John T.
Hezlep, Herbert
Hosack, Hermann M.
Hubbell, Arthur E.
Hutchison, William J.
Leslie, William H.
Lyle, David M.
McIlvaine, Edwin L.
McKay, Alexander D.
MacLeod, Donald C.
Nesbitt, Samuel M. F.
Potter, James M.
Proudfit, John L.
Prugh, Harry I. C.
Ramage, Walter G.
Rodgers, John A.
Ryall, George M.
Schleifer, Oscar
Silsley, Frank M.

The Bulletin of the Western Theological Seminary.

Fulton, Silas A.
Jackson, Thomas C.
Kerr, Charles W.
Linn, James P.
Magee, Samuel G.
Suzuki, Sojiro
Wishard, Frederick G.

Class of 1899

Bell, Charles
Blayney, John S.
Cobb, William A.
Conner, William W.
Daubenspeck, Richard P.
Fiscus, Newell S.
Giboney, Ezra P.
Hodil, Edward A.
Humphrey, James D.
Kelso, James B.
Kerr, George G.
Kerr, Harry F.
Love, Curry H.
MacDonald, Herbert O.
MacHatton, Burtis R.
Minamyer, Albert B.
Offutt, Robert M.
Pugh, Robert E.
Rankin, Benjamin H.
White, Samuel S.
Wiley, A. Lincoln
Williams, Hamilton B.
Williams, John I.
Wilson, Gill I.

Anderson, Clarence O.
Cunningham, Harry C.
Fields, Joseph C.
Gay, Thomas B.
Kritz, William B.
McQuilkin, Harmon H.
Milman, Frank J.
Patterson, John C.
Rodgers, Joseph H.
Sterrett, Walter B.
Veach, Robert W.
Waite, James
Wilson, Charles R.
Zahniser, Charles R.

Class of 1900

Allen, Robert H.
Barrett, William L.
Beatty, Charles S.

Brice, James B.
Brooks, Earle A.
Carmichael, George
Crawford, Oliver C.
Haines, Alfred H.
Kilgore, Harry W.
McCombs, Harry W.
Miller, James E.
Mohr, John R.
Montgomery, Donnell R.
Moody, Samuel
Reed, William A.
Schultz, Adolph R.
Snyder, P. W.
Stancliffe, Thomas A.
Sterrett, Charles C.

Foreman, Chauncey A.
Garvin, Charles E.
Leroy, Albert E.
Mitchell, Robert C.
Mitchell, William J.
Prugh, Irvin R.
Shields, Curtis E.
Wagner, Henry N.

Class of 1901

Blerkemper, Charles E.
Bush, Merchant S.
Graham, David S.
Helliwell, Charles
Irwin, Charles F.
Lawther, James H.
Marks, Harvey B.
Schlotter, Franklin G.
Scott, DeWitt T.
Springer, Francis E.
Stevenson, Thomas E.
Thompson, Thomas N.
Wallace, Oliver C.

Armstrong, Harry P.
Mark, John H.
Whitehill, John B.

Class of 1902

Allison, Alexander B.
Bailey, Harry A.
Brown, Samuel T.
Filipi, Bohdan A.
Gettman, Albert H.
Griffith, Howard L.
Hanna, H. Willard
Holmes, William J.

Directory.

Leith, Hugh
Lincoln, John C.
Lippincott, Rudolph P.
Long, B. James
Miller, Park Hays
Orr, Samuel C.
Phillips, George R.
Post, Richard W.
Svacha, Frank
Tait, Edgar R.
Wallace, Scott I.
Williams, David P.

Crowe, Francis W.
Fast, Joseph W. G.
Magill, Charles N.
Welch, J. Rayne

Shaw, Hugh S.

Class of 1903

Bittinger, Ardo P.
Byers, Edward W.
Fisher, George C.
Fleming, William F.
Fowler, Owen S.
Hamilton, Charles H.
McGarrah, Albert F.
Miller, Frank D.
Novak, Frank
Pittenger, James S.
Reiter, Murray C.
Ridgley, Frank H.
Rodgers, Morton M.
Rowland, George P.
Showmaker, F. B.
Smith, Hugh A.
Thompson, T. Ewing
White, Wilber G.

Brown, George W.
David, William O.
Hicks, Thomas G.
Lowe, Titus
McCartney, Albert J.
Marshall, William E.
Wilkins, George H.

Class of 1904

Bucher, Victor
Culley, David E.
Gahr, Theophilus J.
Hutchison, Orville J.
Kaufman, Harry E.
Keener, Andrew I.

Kelso, John B.
Keusseff, Theodore M.
McConnell, Wm. G.
McMillan, William L.
Powell, Amos C.
Stewart, George P.

Campbell, Harry M.
Kelly, Dwight S.
Lyons, John F.
Shriver, William P.
Wilson, Robert B.

Class of 1905

Backora, Vaclav P.
Bowden, George S.
Crawford, Frank W.
Douglass, Elmer H.
Espey, John M.
Evans, Walter E.
Knepshield, Edward J.
Kunkle, John S.
McBride, John D.
Macivor, John W.
MacLeod, Kenneth E.
MacQuarrie, David P.
Steele, John C.
Strubel, John C.

Evans, Frederick W.
Goehring, Joseph S.
Lytle, Marshall B.

Class of 1906

Cooper, Howard C.
Craig, William R.
Duffield, T. Ewing
Heany, Brainerd F.
Hochman, Stanislav B.
Ludwig, Christian E.
McConkey, Walter P.
Steele, Merrill P.
Wilson, Thomas

Bovard, Charles E.
Rhodes, Harry A.
Ulay, Jerome D.

Class of 1907

Blacker, Samuel
Christie, John W.
Christoff, A. T.
Disnmore, William W.
Ferver, William C.
Fraser, Charles D.

The Bulletin of the Western Theological Seminary.

Houk, Clarence E.
Huey, James W.
Kaufman, George W.
Lewis, William E.
McDivitt, M. M.
Mayne, Samuel
Miller, Homer K.
Miller, Paul G.
Osborne, Plummer N.
Schodl, Adam G.
Snyder, William J.
Stewart, Gilbert W.
Wible, Clarence B.
Woollett, Francis I.

Johnston, David H.

Kardos, Joseph
Lloyd, Howard E.
Miller, George C.

Class of 1908

Amstutz, Platte T.
Aten, Sidney H.
Baker, H. Vernon
Bingham, William S.
Bleck, Erich A.
Culbertson, Claude R.
Dent, Frederick R.
Gaut, Robert L.
Harvey, Plummer R.
Hefner, Elbert
Houston, Robert L.
June, Frank
Loughner, Josiah R.
McLeod, Donald W.
Reiter, Uriah D.
Swart, Charles E.
Viehe, Albert E.
West, James G.
Wise, Frederick O.

Anderson, John T.
Byczynskij, S. A.

Class of 1909

Cunningham, Leva W.
Good, Albert I.
Hall, Arthur L.
Halenda, Dimitry
Hoover, William H.
Hutchison, Harry C.
Miller, Charles R.
Montgomery, Thomas H.

Mowry, Eli Miller
Orr, William H.
Townsend, Edwin B.
Witherspoon, John W.

Clark, Chester A.

Paroulek, Friedrich
Szekely, Alexander

Class of 1910

Bergen, Stanley V.
Byers, W. F.
Conley, Bertram H.
Graham, F. F.
Gross, O. C.
Kelsq, Alexander P., Jr.
Lawrence, Ernest B.
Macaulay, George S.
MacInnis, Angus J.
McMillen, Homer G.
Montgomery, Frank S.
Pears, Thomas C., Jr.
Reed, Robert R.
Riddle, Henry A., Jr.
Schmale, Theodore R.
Shields, Robert J.
Stewart, Herbert W.
Taylor, George, Jr.
Tron, Bartholomew
Watson, George S.

Patrono, F. P.

Moricz, B. D.
Morrison, J. E.

Class of 1911

Cribbs, Charles C.
Earnest, Harry L.
Felmeth, W. G.
Geddes, Henry
Guttery, Arthur M.
Hezlep, William H.
Howe, John L.
Keirn, Reuel E.
Love, W. Blake
Matheson, M. A.
Oldland, John A.
Reese, Francis E.
Smith, Matthew F.
Wingert, Rufus D.
Worley, L. A.

Glunt, George L.

Directory.

Riddle, Benton V.
Woodward, Frank J.

Barr, Floyd W.
Beseda, Henry E.
Currie, H. C.
Howell, H. G.

Class of 1912

Arthur, J. H.
Bergen, Harry H.
Burt, Percy E.
Hornicek, Francis
Halenda, Theodore
Hughes, J. Charles
Hunter, J. Norman
Reis, Jacob A., Jr.
Sirny, John
Travers, Edward J.
Wehrenberg, E. L.
Woods, Harry E.
Woolf, Mahlon H.

Sewell, M. H.
Speckman, T. A.

Class of 1913

Baumgartel, H. J.
Cochran, Charles W.
Coleman, Delbert L.
Connell, John
Eakin, Frank
Eakin, Paul A.
Frantz, G. Arthur
Highberger, William W.
Johnston, Samuel L.
Kiskaddon, Roy M.
Lang, John
McFarland, Orris S.

Morello, Savatore
Peterson, C. E.
Schuster, William H.
Schwarz, Adolph A.
Shaw, Edward B.
Wilson, Ashley S.

Bransby, C. C.
Thompson, David R.

Class of 1914

Cornellius, Maxwell
Donaldson, Dwight M.
Duff, George M.
Fraser, James A.
Fraser, J. Wallace
Hensel, Leroy C.
Howe, Edwin C.
Kish, Julius
MacLennan, D. George
Maharg, Mark B.
Park, Albert N., Jr.
Purnell, Walter B.
Shea, George H.
Sheppard, Albert S.
Van Buskirk, Wm. R.
Willard, Hess F.
Wilson, Nodie B.

Crappier, Wm. H.
Guthrie, Geo. W.
Reasoner, Alfred H.

Boyd, R. Earl
Brenneman, G. E.
Ernst, J. L.
Fohner, G. C.
Marrett, Grace E.
Worthmann, D.

Post-Graduate Students.

(Note:—This is not a complete list of post-graduate students, but contains the names only of those post-graduate students who did not take any part of their under-graduate course in this Seminary and hence are not included in the previous list.)

1863—Roberts, Thomas
1866—Wright, John Elliott
1871—Gibson, Wm. T.
1874—Sheeley, Homer
1884—Ressler, John I. L.
1893—Currie, J. T. R.

1898—Duncan, John S.
1899—Gelvin, Edward H.
Raney, William J.
1900—Crowe, Alvin N.
1905—Denise, Larimore C.
Slade, William F.

The Bulletin of the Western Theological Seminary

- | | |
|--|---|
| <p>1907—Klenle, Gustav A.
Nussmann, George S. A.
1909—Elliott, Arthur M.
King, Felix Z.
1910—McMillan, John
Quick, E. B.
1911—Weidler, A. G.
Winn, W. G.</p> | <p>Whipkey, A. J.
1912—McGiffin, R. B.
Pierce, W. E.
1913—Hogg, W. E.
1914—Allen, L. C.
Nordlander, E. J.
Pfeiffer, E. G.</p> |
|--|---|

LIST OF FORMER STUDENTS WHOSE ADDRESSES ARE NOT KNOWN.

- | | |
|---|--|
| <p>Allen, F. M. 1876-p
Allison, Frank R. 1896-p
Amrine, Alex. H. 1853-p
Anderson, Samuel M. 1851
Asbury, Cornelius 1873
Asbury, Dudley E. 1872
Askew, Tony J. 1903-p
Auraham, Yonan Y. 1894
Avery, Richard N. 1850-p
Babcock, Orville 1847
Baker, Anthony G. 1873
Bakewell, John 1862-p
Barclay, Hugh A. 1861
Barr, Frank A. 1876-p
Barr, Lewis W. 1884
Beinhauer, John C. 1863-p
Bell, W. J. 1893-p
Bente, Christopher H. 1887-p
Benton, Dwight, Jr. 1897
Bettex, Paul F. G. 1894-p
Birch, John M. 1876-p
Black, John K. 1870
Blackburn, Moses T. 1839-p
Blair, Thomas S. 1895-p
Boice, Evan 1868-p
Boice, Robert A. 1901
Bolar, A. J. 1862-p
Bollman, S. P. 1852-p
Bridge, D. J. 1865
Brown, Henry J. 1871-p
Brown, John F. 1877-p
Brown, Nathan L. 1897-p
Brown, William H. 1877-p
Brownlee, Alex. W. 1839-p
Buchanan, George D. 1879
Bullard, F. L., Jr. 1895-p
Burchfield, W. A. 1859
Burton, Lewis W. 1846-p
Caldwell, S'ewart S. 1880-p
Caldwell, Thomas B. 1880-p
Callman, D. F. 1895-p</p> | <p>Campbell, Samuel L. 1861-p
Carter, William J. 1872-p
Chisholm, James D. 1897-p
Clark, Walter B. 1852-p
Coad, H. W. 1900-p
Converse, Rob Roy. 1871
Cooper, Daniel C. 1862-p
Copland, George 1874
Countermin, James L. 1889-p
Craig, J. E. 1874
Creighton, Andrew E. 1879-p
Criner, Alvin M. 1890-p
Crowl, Theodore 1871
Culbertson, William F. 1856-p
Currie, J. T. R. p-g 1893
Dagnault, Pierre S. C. 1864-p
Dannels, Ellis W. 1857-p
Davis, David S. 1864-p
Davis, Henry. 1845-p
Davis, James S. 1864-p
Davis, William 1865
DeJesi, L. M. 1879
DeLong, David D. 1874
Dickerson, J. O. 1892-p
Dinsmore, William W. 1907
Dodd, Cyrus M. 1861-p
Edgerton, John M. 1859-p
Elder, Joshua 1844-p
Fairfax, Isaac 1875-p
Ferrante, Victor 1908-p
Fields, Samuel G. A. 1875-p
Findlay, Harry J. 1912-p
Foy, John 1869
Francis, David 1858-p
Fredericks, Wm. J. 1888-p
Freeman, John W. 1885
Geckler, George 1863-p
Gibson, Wm. N. 1862-p
Gibson, Wm. T. p-g 1871
Gilmore, John I. 1898-p
Gonzales, Benj. 1838</p> |
|---|--|

Directory.

Gordon, Edwin W.	1888-p	Koehne, John Betts ...	1890-p
Graham, Grafton H. p-g	1856	Kromer, Ernest G.	1903
Graham, Thos. L.	1871-p	Lambe, Henry B.	1861
Granger, Wm. R.	1882-p	Lanier, Marshall B. ...	1895
Grant, Henry Albert ..	1879-p	Larimore, John K.	1870-p
Gray, James H.	1862	Laverty, Levi F.	1884
Gray, Wm. S.	1861-p	Lee, Charles H.	1860-p
Griffiths, S. W.	1899-p	Lee, George L.	1881-p
Griffiths, Wm.	1894-p	Leonard, Aaron L.	1836-p
Gross, John H.	1912-p	Leroy, Albert E.	1900-p
Hamer, J. P.	p-g 1856	Lewis, David	1882-p
Hamilton, James	1892-p	Leyda, James E.	1877
Harbolt, John H.	1867	Livingstone, Wm. S. ..	1852-p
Harrop, Ben.	1888	Lloyd, Wm. A.	1861-p
Harshe, Wm. P.	1845-p	Lowe, Cornelius M. ...	1884-p
Hart, Joshua	1845-p	Lowry, Walter S.	1879-p
Haupt, H.	p-g 1899	Luty, Adolph E.	1869
Haworth, James	1890-p	Lyon, David Nelson ...	1869
Hay, Lewis	1877-p	Lyons, David W.	1849-p
Hill, Charles	1865-p	Lytle, Marshall B.	1905-p
Hine, Thomas W.	1894	McAyeal, Howard S. ...	1886-p
Hippard, Samuel M. ...	1867-p	McCarthy, Wm. Brainerd	1883-p
Holmes, George B.	1846-p	McCauley, Clay	1867-p
Howell, Otis	1895	McConnell, Alex. S. ...	1866
Howey, Robert H.	1874	McDonald, Jas. Pressly	1897
Hume, Robert	1859-p	McElhenny, John J. ...	1861-p
Humphrey, Griffith H. .	1872	McFarland, George M. .	1868
Hutchins, John C.	1876-p	McFarland, Wm. H. ...	1876
Jack, James P.	1911-p	McGiffin, Russell B. p-g	1912
Irwin, John C.	1858	McGrew, James	1892-p
Jamieson, Roy W.	1913-p	McKelvey, Chas. M. ...	1901-p
Jenkins, George W. W.	1887-p	McLain, W. J. E.	1878-p
Johnson, C. O.	1887-p	McMartin, John A.	1869-p
Johnson, H. C.	1868-p	McMillan, John	p-g 1910
Johnson, Niell Davies..	1883	McNulty, R. R. M.	1871
Johnston, Daniel O'Neal	1865	(now R. R. Converse)	
Jones, E. R.	1874	Machett, Alex.	1862-p
Jones, Isaac F.	1866-p	Madden, Samuel W. ...	1862
Jones, Sugars T.	1864-p	Magee, Samuel George	1898-p
Jones, Thomas R.	1868-p	March, Alfred	1875-p
Jones, William M.	1892-p	Marrett, Grace E.	1914-p
Kane, Hugh	1889	Marshall, Thos. C.	1892-p
Keir, William	p-g 1857	Mateer, Wm. N.	1881-p
Kellogg, Robt. Ossian..	1875-p	Matson, Walter T.	1897
Kelsey, Joel S.	1874-p	Miller, John B.	1895-p
Kemerer, Duncan M. ...	1865-p	Miller, John H.	1887-p
Kennedy, John B.	1847-p	Miller, Wm. W.	1891-p
Kerlinger, Charles C. .	1878-p	Mills, Wm. J.	1866-p
King, Courtlen	1860-p	Milman, Frank J.	1899-p
King, H. W.	1912-p	Mitchell, Robert	1856
King, Joseph	1868-p	Moffatt, Wm. J.	1860
Kinkaid, James J.	1864-p	Moore, John McAfee ..	1867
Kittell, James S.	1899-p	Moore, Wm. Reed	1871
Kmeczik, George	1911-p	Moricz, B. D.	1910-p

The Bulletin of the Western Theological Seminary.

Morris, Jeremiah M. . .	1885-p	Sharp, Samuel F.	1898-p
Morris, John Thomas . .	1878-p	Shepard, Simon P.	1885-p
Morton, Joseph W. . . .	1844-p	Shields, Harry Milton . .	1893-p
Muller, G. C.	1894-p	Simpson, Jas. T.	1913-p
Munden, J. N.	1890-p	Simpson, John Willson . .	1878
Murray, Stockton Reese	1876	Sinclair, Brevard D. . .	1887-p
Myers, Percy L.	1898-p	Skinner, Enoch W.	1846-p
Neese, Wm. David	1878	Smith, Benj.	1848-p
Nesbit, James Harvey . .	1877-p	Smith, Charles L.	1890-p
Nizankowsky, Alex. . . .	1906-p	Smith, C. S.	1881-p
Norris, John H.	1890-p	Smith, David	1851-p
Oller, William E.	1878	Smith, James P.	1858-p
Orr, Samuel C.	1902	Smith, J. Henderson . . .	1862-p
Paine, David B.	1863-p	Smith, Wayne P.	1894-p
Paisley, George M. . . .	1877-p	Staneff, Demetrius p-g	1888
Park, Wm. J.	1865-p	Steele, Alex.	1901-p
Patterson, David H. . . .	1878-p	Stephens, Herbert T. . .	1891-p
Patterson, James B. . . .	1859-p	Stevenson, Jas. F.	1903-p
Patterson, James M. . . .	1884-p	Street, Samuel T.	1875-p
Patterson, Reuben F. . .	1863-p	Streeter, Edward E. . . .	1908-p
Paul, John D.	1895	Szilagyi, Andrew	1911-p
Paxton, John R.	1869	Tanner, Benj. T.	1860-p
Peairs, Benj. F.	1864-p	Thomas, Wm. H.	1868-p
Peepels, Henry Clay . . .	1884-p	Thompson, Benj.	1866-p
Pender, Thos. M.	1911-p	Thompson, Theodore A. .	1877-p
Peterson, Conrad A. p-g	1908	Tipper, Wm.	1901-p
Phillis, T. W.	1878-p	Torrence, Aaron F. . . .	1853-p
Pierce, David A. . . . p-g	1873	Uherka, Frank	1908-p
Pierce, W. E. p-g	1912	Van Emman, Crdíg R. . .	1860-p
Piper, O. P.	1871-p	Vaughn, Bert Clifford . .	1888
Porter, John W.	1853	Vecsey, Eugene	1911-p
Porter, Robert Baird . .	1874	Vocatur, Pasquale	1912-p
Posey, David R.	1857-p	Vogan, Frank H.	1898-p
Preston, Thos. L. . . . p-g	1860	Vulcheff, Mindo Geo. . .	1886
Price, Wm. H.	1862-p	Walden, Anthony E. . . .	1888-p
Puky de Bizak, Stephen	1908-p	Walker, Edward F.	1885-p
Quick Errett B. . . . p-g	1910	Walker, Wm. E.	1859-p
Rall, Emil	1903	Wallace, Thos. M.	1878-p
Rankin, T. C.	1898-p	Warren, Wm. H.	1863-p
Rea, John	1868	Waters, James Q.	1863-p
Riale, Franklin N. . . .	1886	Watson, James H.	1892-p
Richards, John	1868-p	Watt, John Caruthers . .	1877-p
Ritchey, James A. . . .	1876	Weber, Pierre	1911-p
Rodebaugh, Wm. H. . . .	1892-p	Wells, Earl B.	1899-p
Roth, Henry Warren . . .	1865-p	Wells, James	1848-p
Sampson, George C. . . .	1877-p	Welsh, Warren S.	1888-p
Sampson, John P.	1871-p	Welty, Frederick B. . . .	1872
Sanders, Frank P. . . . p-g	1893	White, Daniel C.	1898-p
Sarver, Jonathan E. . . .	1903-p	White, Prescott C.	1894-p
Sawhill, Benj. F.	1832	Whiten, Isaac J.	1862-p
Sawhill, Thomas A. . . .	1878-p	Wightman, J. R.	1891-p
Schneider, Wm. P.	1900-p	Wilkinson, A. P.	1895-p
Scott, Geo. R. W.	1866-p	Willard, Eugene Shaw . .	1881
Shadrick, Wm.	1834-p	Williams, Chas. B.	1891-p

Directory.

Williams, Richard G. . .	1862-p	Woolf, G. R.	1882-p
Williams, Samuel	1829	Workman, Abram D. . .	1872
Williamson, John	1852	Wortabet, Gregory M..	1858-p
Wilson, Chas. Reid . . .	1899-p	Worthman, Diedrich . .	1914-p
Wilson, H. Luther	1911-p	Wycoff, J. L. R.	1870-p
Winger, Chas. N.	1884-p	Yates, Thos. R.	1897-p
Winn, W. G. p. g.	1911	Young, Alex. B.	1897-p
Wishard, Frederick G..	1898-p	Young, A. Z.	1864-p
Wood, Wm. S.	1859-p	Youngman, Benj. C. . . .	1870-p
Woodbury, Frank P. . .	1864-p	Yoo, Charles	1913-p
Woods, Robert	1866	Zoll, Joseph	1896

The Bulletin of the Western Theological Seminary.

Vol. VI.

October, 1913—July, 1914.

INDEX.

Articles,	Page
Christianizing Tendencies in Non-Christian Religions.....	5
Edward Warren Capen, Ph.D.	
Church Gymnasium, A.	108
Rev. W. B. Love.	
Eucken and Christianity	87
Rev. R. S. Calder, Ph.D., D.D.	
Historic Jesus, The (concluded)	77
Rev. W. R. Farmer, D.D.	
Is There an Art of Life?	37
Rev. William F. Fleming.	
Ministerial Efficiency	279
Rev. William P. Stevenson D.D.	
Translation of the New Testament: An Impression.....	246
Rev. George M. Duff.	
Pedagogics at Present	234
Rev. D. R. Breed, D.D.	
Supremacy of the Spiritual, The	289
Rev. Hugh T. Kerr, D.D.	
Theologian for the Hour, A: Peter Taylor Forsyth.....	204
Rev. Edwin H. Kellogg, B.D.	

Literature

Title	Reviewer	Page
Afflictions of the Righteous, The—By Rev. W. B. Macleod.		
<i>George Taylor, Jr.</i>		116
Assurance of Immortality, The—By Harry Emerson Fosdick.		
<i>A. J. Alexander</i>		264
Book of the Prophet Jeremiah, The—By Rev. S. R. Driver, D.D.		
<i>James A. Kelso</i>		112
Book of God's Providence, The—By John T. Faris, D.D.		
<i>Herbert Heslep</i>		266
Catch-My-Pal—By Rev. R. J. Patterson, LL.B.		
<i>Charles Scanlon</i>		66
Christianity and Sin—By Robert Mackintosh.		
<i>R. P. Lippincott</i>		313
Classbook of Old Testament History—By George Hodges.		
<i>Chalmers Martin</i>		114

Index.

Title	Reviewer	Page
Constructive Quarterly, The—Published by George H. Doran Co.	<i>James A. Kelso</i>	125
Creed in Human Life, The—By Maurice Clare.	<i>D. W. MacLeod</i>	258
Devotional Life of the Sunday School Teacher, The—By Rev. J. R. Miller, D.D.	<i>M. F. Smith</i>	270
Efficient Religion—By George Arthur Andrews.	<i>Walter J. Hogue</i>	63
Expository Preaching: Plans and Methods—By Rev. F. B. Meyer.	<i>David R. Breed</i>	269
Extra-Biblical Sources for Hebrew and Jewish History—By Samuel A. B. Mercer, Ph.D.	<i>James A. Kelso</i>	111
Faith, Freedom, and the Future—By P. T. Forsyth, D.D. -	<i>G. A. Frantz</i>	262
Fundamental Christian Faith, The—By Charles Augustus Briggs, D.D., D.Litt.	<i>John W. Christie</i>	255
Gordon's Bible Studies—By Seth Reed Gordon		69
Great Ideas of Religion—By J. G. Simpson, D.D.	<i>M. M. McDixitt</i>	64
Habeb the Beloved—By William S. Nelson, D.D.	<i>James A. Kelso</i>	319
Hand Book of Christian Apologetics, A—By A. E. Garvie, D.D.	<i>George Johnson</i>	312
Heart of the Christian Message, The—By George A. Barton.	<i>John W. Hoffman</i>	121
Hepburn of Japan and His Wife and Helpmates—By William Elliott Griffis, D.D.	<i>J. P. Leyenberger</i>	317
History of Religions—By George Foot Moore, D.D., LL.D.	<i>James A. Kelso</i>	259
Inside Views of Mission Life—By Annie L. A. Baird.	<i>James A. Kelso</i>	319
Introduction to the History of Religions—By Crawford Howell Toy.	<i>James A. Kelso</i>	259
Jeremiah, The Book of the Prophet—By Rev. S. R. Driver, D.D.	<i>James A. Kelso</i>	112
Konrad von Gelnhausen, Sein Leben, Seine Werke und Seine Quellen—By David E. Culley, Ph.D.	<i>David S. Schaff</i>	118
Learning to Teach from the Master Teacher—By John A. Marquis, D.D., LL.D.	<i>M. F. Smith</i>	272
Lotus Buds—By Amy Wilson Carmichael.	<i>E. M. Wherry</i>	66
Master of Repartee, The—By Cyrus Townsend Brady, LL.D.	<i>Frank Eakin</i>	60

The Bulletin of the Western Theological Seminary.

Title	Reviewer	Page
Mysteries of Grace, The—By Rev. John Thomas.	<i>John L. Proudfit</i>	268
New Thrills in Old China—By Charlotte E. Hawes.	<i>A. P. Kelso, Jr.</i>	123
Preparing to Commune—By George Taylor, Jr., B.D.	<i>James A. Kelso</i>	68
Problem of Christianity, The—By Professor Josiah Royce.	<i>William H. Orr</i>	251
Religion in China—By J. J. M. DeGroot.	<i>James A. Kelso</i>	57
Religious Ideas of the Old Testament—By H. Wheeler Robinson.	<i>James A. Kelso</i>	113
St. Paul, A Study in Social and Religious History—By Professor Adolf Deissmann, D.D.	<i>W. G. Felmeth</i>	304
Second Presbyterian Church, Mercer, Pa.—A Brief History—By Rev. George Taylor, Jr., B.D.	<i>James A. Kelso</i>	125
Social Idealism and the Changing Theology—By Gerald Birney Smith.	<i>William R. Farmer</i>	54
Social Programmes in the West—By Charles Richmond Henderson, Ph.D.	<i>Charles R. Zahniser</i>	119
Struggle for Christian Truth in Italy—By Giovanni Luzzi.	<i>James A. Kelso</i>	58
Studies in the Religions of the East—By Alfred Geden, M.A., D.D.	<i>James A. Kelso</i>	259
Sunday School at Work, The—By John T. Faris, D.D.	<i>M. F. Smith</i>	271
Theological Symbolics—By Charles Augustus Briggs, D.D., D.Litt.	<i>David S. Schaff</i>	305
Weapons of Our Warfare, The—By Rev. J. A. Hutton.	<i>D. P. Macquarrie</i>	63
Weaving of Glory, The—By Rev. G. H. Morrison, D.D.	<i>W. Scott Bowman</i>	315
What is the Truth about Jesus Christ?—Friederich Loofs, Ph.D.	<i>A. P. Kelso, Jr.</i>	55

Miscellaneous.

Alumniana	70, 127, 324
Cecilia Choir	249
Directory	326
Financial Report	301
Missionary Letter	320
Necrology	132
President's Report	293
Whirlwind Campaign	101

BIOGRAPHICAL CATALOGUE

—OF THE—

Western Theological Seminary

No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

Acceptance Blank for the Biographical Catalogue of the W. T. S.

REV. JAMES A. KELSO, Ph. D., D.D.,
Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

DEAR SIR :-

Kindly send me by return mail a copy of your Biographical Catalogue for which I am enclosing 75 cents.

Signed.....

Address.....

Date.....

Subscription Blank for the Bulletin of the Western Theological Seminary.

REV. JAMES A. KELSO, Ph., D., D.D.,
Pres. Western Theological Seminary,
731 Ridge Ave., N. S., Pittsburgh, Pa.

Dear Sir:—

Enclosed find 75 cents for one year's subscription to the Bulletin of the Western Theological Seminary, commencing Oct., 1914.

Name.....

Address.....

Annuity Gold Bonds

OF THE

Western Theological Seminary

The Trustees of the Western Theological Seminary offer for sale annuity bonds in denominations of \$1000, \$500, and \$250. These bonds combine the security of absolute security with that of a gift to theological education.

Higher rate of interest than savings banks and municipal bonds.

Pay from 5 per cent. to 20 per cent. according to the age of the annuitant.

These bonds are secured by assets of the institution, amounting to one million dollars.

Income from the bonds up to \$200 per annum free from Pennsylvania State tax.

Write for information to

PRESIDENT JAMES A. KELSO,

751 Ridge Ave., N. E.,

Pittsburgh, Pa.

Comparison of Returns on \$1000

Investment at 5%

annuitant from 25 to 29 years of age.

SAVINGS BANK

\$1000	Income	\$40.00
	State Tax	4.00
	Net Income	\$36.00

ANNUITY BOND

\$1000	Income	\$80.00
	No State Tax	
	Net Income	\$80.00

